

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES—VOLUME 64.

Jackson, Miss., Thursday, September 14, 1944

NEW SERIES—VOLUME 46—NO. 37

## Grateful American Soldiers Pour Gifts Into Chinese Churches

By Richard T. Baker

Religious News Service Correspondent

Kunming, China—Since their arrival in this theater, American soldiers have attended Chinese churches even when they could not understand the language and could only hum the hymns. Long before American chaplains arrived with their regular camp services, U. S. Army men were going to town to church, were being invited to homes for tea and dinner, and in other ways receiving a hospitable welcome from local Chinese Christians. To reciprocate, the generosity of American soldiers has outdone itself in the past six months in gifts amounting to well over a million and a half Chinese dollars for missions in the province.

No other single group has done so much to make Americans feel at home in Kunming as the churches have done. They have organized parties and tours and clubs, they have helped American service men buy souvenirs and gifts inexpensively, and their homes and churches are frequent gathering places when soldiers are in the city.

Missions represented in Kunming are Catholic, Episcopal, British Methodist, Seventh Day Adventist, the United Church of Christ in China, and the China Inland Mission. All  
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## A G. I. From St. Louis Becomes "The Bishop" In China

By Richard T. Baker

Religious News Service Correspondent

A Southwest China Base—The G. I. who brought church to American soldiers in China—that's Frank Baum.

Sergeant Baum arrived in China last December 18, and since the next day was Sunday and since Baum does not believe in wasting any time, he and an officer and six other men held services together. Today the church attracts 300 men to its services. The driving force behind them is still Sergeant Baum. So active is he that his fellow G. I.'s call him "the bishop," and Father Joseph P. McNamara, chief of chaplains in China, refers to him as "chaplain."

Ideas pour from Sergeant Baum like monsoons. He has no official connection with the chaplain or church. He is actually a classifications technician with enlisted man's rating. But through his efforts the Protestant service was founded and has grown to its present size, chapel space has been obtained, equipment acquired—an altar, pulpit, kneeling hassocks, a choir has been organized and robed, and offerings taken for Chinese missions which amount to between eight and twelve thousand Chinese dollars each week.

"I give all the credit for promoting ideas to Baum," says Lieutenant  
(Continued on Page Seven)

## LeTourneau Dedication Will Include Revival Meeting



R. G. LE TOURNEAU

Multi-millionaire industrialist, who keeps faith with God.

Vicksburg, Miss.—The LeTourneau Company of Mississippi will lay the cornerstone and dedicate a \$100,000 office building here September 30.

A week of revival services in the Crawford Street Methodist Church, featuring outstanding Christian leaders will precede the two-hour program in which R. G. LeTourneau, nationally-known Christian layman will dedicate the latest addition to his multi-million-dollar industrial empire.

The dedication will follow the pat-



DR. H. A. IRONSIDES

Pastor Moody Memorial Church, Chicago. He will speak at revival services in connection with the LeTourneau dedication.

tern set by LeTourneau when, two years ago, he welcomed thousands to a program opening the industrial plant. It will include addresses by distinguished men of public and religious life in America, with musical and patriotic features.

### Attributes Success to Divine Guidance

LeTourneau, known as "God's Business Partner," has attributed the  
(Continued on Page Eight)

## The Vatican and Moscow Private Arrangement On Practical Problems Seen Possible

By N. S. Timasheff

(Professor of Sociology at Fordham University; Author of the book "Religion in Soviet Russia.")

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New York—Both the Vatican and Moscow have denied that an agreement has been made for the solution of moral and religious questions in liberated areas where there are large Roman Catholic populations.

This does not preclude, however, the possibility that a *modus vivendi* has been agreed on, or may be agreed on.

The main obstacle to a publicly-announced agreement appears to be that both the Soviet government and the Vatican do not want to be placed in the position of making the first move. Authoritative sources in Moscow have made it plain that the Soviet Union will not initiate any negotiations with the Vatican. On the other hand, Vatican officials stress that if any agreement is to be arrived at, the Soviet government must make the first move. Thus, a seeming impasse has resulted. The only way out, in the opinion of some observers, is for a private arrangement on certain practical problems.

This possibility was hinted at in  
(Continued on Page Eight)

## The Pulpit and Press

They're Partners in God's Business

By Homer W. King, Editor,

The Protestant Voice

As a lay editor of an interdenominational publication, I know American ministers as a boy knows his big brothers.

The letters from hundreds of pastors whom we editors never see provide the warmth and inspiration without which the most rugged editorial zeal would surely expire.

Their messages, ranging from the friendly pat on the back to the verbal spank in the pants, are not only fraternal in function, but, whether we editors admit it or not, are the most influential force in religious journalism today.

If this brotherhood between church editor and pastor did not exist, the condition of the church press today would be a sorry one, to say the least. Indeed, the connecting link between the pastor's study and the editor's typewriter is the hottest pipeline in all journalism.

The teamwork of the pulpit and the press was never more vital because, in a sense, they personify freedom of worship and freedom of the press, two of the stakes involved in the present global conflict.

As the observance of Protestant Press Month is renewed, an opportune time has presented itself for the editor and pastor to re-appraise  
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## THE LITTLE BAPTIST

By J. M. MARTIN

(With special permission of the Sunday School Board at Nashville, we present this story by J. M. Martin, a popular narrative. Follow it weekly. The book, *The Little Baptist*, may be purchased from your book store.—The Editor.)

### CHAPTER VIII

#### The Country—Dr. Farnsworth's Visit —Bible Pictures

During Frank's stay at home, much of the time of the family was spent in entertaining company and returning visits. Mellie's time being thus employed, she ceased to annoy them with questions about her "Baptist Bible," as she always called it. Her mother permitted her to go with Frank to visit her aunts and cousins in the country; a trip which pleased her very much, and of which she had much to tell when she returned. She was greatly attracted by country life. She loved the trees and the flowers—loved to gather the fruits with her own hands. She delighted to ramble amid the groves, to watch the fishes in the gleeful brook and to see the birds flitting about their nests and heeding the cries of their young.

The country seemed to Mellie a real

paradise, compared with the hot and dusty town. She would entreat her mother to "persuade paper to move to the country where everything is so delightful." She wanted to feast her eyes upon the growing crops of cotton and corn, and the waving harvest, and see the toiling husbandmen tilling the ground and mowing the hay; and, then, there were the fruits, the melons, and many other attractions.

One day she said, "Mamma, you have always taught me that God made the whole world and everything that we see, but I can but wonder why He made so many things. It looks like there are more things in the world than are of any use."

"God has a purpose, my dear, in all that He has made, and He intends all for the good of His creatures. He is very kind to arrange everything to suit our wants, and we ought to be very thankful for it, and to love Him, and be obedient to Him, because of all these blessings."

"But God doesn't make the corn and cotton; men work in the fields and make these things, don't they, mamma?"

"God has commanded us all to  
(Continued on Page Five)



## Sparks & Splinters

Private George T. Dukes, a member of the church at Clinton, writes: "My Record is read by a number of my buddies, and they enjoy it very much. The Record always speaks for itself. Just keep the good work going, and keep praying for us boys. I don't think I ever read such articles as 'In Partnership With God' and 'The Little Baptist.'"

Miss Ruth Loftin of the BTU department conducted a VBS at Twenty-Eighth Avenue church, Hattiesburg the week of July 30. She also conducted a BTU Study Course the week of August 27.

Recently an old subscriber whose subscription had expired waited a few weeks and renewed her subscription. She said, "I'm coming back home."

Longview, Pontotoc county: Our pastor, John W. Cook, did the preaching and Truett Mounce led the singing in our revival. There were 11 additions. We elected Therman Bryant and Ernest Russell as deacons.—Reporter.

Some fathers were talking about the extraordinary qualities of their children. After hearing many opinions expressed, one of them said, "Now I have a perfect son. He never smokes, doesn't go to clubs, and never comes home late." They all said what a splendid fellow! Then one inquired, "How old is he?" The father replied, "Six months."

Two little boys were astride a none-too-large hobby-horse. Things eventually came to the point where one little rider said to the other: "If one of us would get off, I could ride better."

Winona Lake, Ind.—(RNS)—A shrine to the memory of the late evangelist, William A. (Billy) Sunday, will be created here by Mrs. Sunday who has transferred the deed to her Winona Lake properties to the Winona Lake Christian Assembly, for that purpose, retaining a life interest in the property. Mrs. Sunday, who is a director of the assembly, made her gift to the board at its annual meeting here. All furnishings in the Sunday home, the evangelist's sermons and everything in the residence will pass to the assembly under provisions of the deed.

Rev. Dotson M. Nelson, pastor of the Second Baptist Church of Richmond, preached for us in the glorious series of revival services in the Beulah Baptist Church, Hermon Association, during the first week in August. The church was strengthened and the individual members inspired to more noble Christian living as we listened to his clear-cut and forceful presentation of the Word of God.—Jasper Dixon, pastor, in Religious Herald (Va.) Editor's Note: Mississippians will remember that this is our own "Dot" Nelson, son of the president of Mississippi College.

Cleveland, Ohio—Every Sunday morning before the S. S. Theodore Roosevelt leaves her pier here for Cedar Point, Ohio, Capt. Harry Delare, the skipper, gathers officers and mates to the fo'c'sle for Bible reading and a wee bit of a sermon. The skipper, who has been aboard the ship for many years, is a "stickler" for decorum on his vessel and religion is not overlooked on Sunday morning. Cedar Point is a Great Lakes resort and the steamer frequently carries 1,700 passengers on Sunday trips. ("Remember the Sabbath day to keep it holy.")

Watts Memorial, Pascagoula: We have just closed a week's meeting in which Rev. M. S. Varnado, Central Baptist Church, Mobile, was our visiting preacher. He really fed our people on some of the finest Bible messages we have ever heard. We had 10 added by letter and 11 for baptism, making 331 additions for this church year with this month yet ahead of us. 127 of them have been for baptism. (Emphasis ours, Editor.)

Under what has been called the GI Bill of Rights, recently passed by Congress, a war veteran whose college work was interrupted may go to college at the expense of the government one year, if he was in the service at least 90 days or for as long as he was in the service up to four years. School expenses up to \$500 per year plus \$50 to the student will be allowed. Of course this applies to students going to our Baptist colleges.—Word and Way.

Pastor R. O. Bankston writes that Elim (Mashulaville) Baptist Church voted last Sunday to raise the pastor's salary, send a liberal contribution to the Co-operative Program and send monthly contributions to our denominational work. Rev. James B. Parker held the revival here the first week in August.

Bethesda church, Hinds county: C. W. Thompson, Aberdeen pastor, led in our revival. People were well pleased with his services. There were three additions besides much spiritual progress among the members.—J. G. Flynt, pastor.

Second church, Greenville: When I was pastor at Rocky Creek many years ago, J. R. Eubanks, now pastor of the Second Baptist Church of Greenville, was a member there, and was just starting out as a preacher. Recently, I received an invitation from Brother Eubanks to be with him and his good church in a revival meeting. Some six years ago Brother Eubanks and wife went to Greenville to work in a section of the city where there was no church. In a short time they organized a church with twenty-two members, and today they have a membership of more than four hundred, with a splendid building, and great work is being done for the Lord. Recently another church has been organized in the city, and Brother Eubanks is pastor of this church, preaching there on Sunday afternoon and one night a week. He is preaching to more people on Sunday nights than you will find attending church in most towns the size of Greenville.—S. J. Rhodes, Angie, La.

Several months ago the First Baptist Church at Lexington, Homer W. Roberson, pastor, adopted the EVERY FAMILY Plan. In a letter to the editor the pastor says: "The Record in our church is doing an amazing job. Everyone is highly pleased with the EVERY FAMILY Plan."

Newton: We had 46 additions in our revival meeting. Dr. W. L. Holcomb of Forest did the preaching. Our people were well pleased with him. He is a strong gospel preacher. S. W. Valentine of Clarke College led the singing. He is a fine leader and a great help in a meeting.—R. A. Morris, pastor.

Union church enjoyed the preaching by Rev. J. L. Sullivan of Brookhaven. His messages and personality were charming. Several were baptized and some came by letter. He's a blessing to any church.—Owen Williams, pastor.

"A Daily Word from God" is a devotional book compiled by Charles A. Kennedy, Kennedy Publishing Co., 919 N. Michigan Avenue, Chicago 11, Illinois. There is a verse of Scripture for each day of the year and a brief interpretation of the same. These interpretations were prepared by various ministers, 121 of whom are Baptists. Shed Hill Caffey, Clarksdale; L. P. Wassen, Greenville; Joe Abrams, Columbus; C. W. Mueller, Jackson; J. C. McQueen, Jr., Meridian, and The Baptist Record editor represent Mississippi.

Antioch church, Copiah county, has made definite plans to build a new church house if and when. This church is over 100 years old and in the nearby cemetery many of those of other days await the coming of our Lord.—E. E. Hedgepeth.

The Home Mission Board now has city mission work in cooperation with the states in 29 cities. For the month of July the reports of all cities show: 285 churches enlisted, 140 mission stations, three new churches, 21 revivals, 4005 volunteer workers, 848 professions of faith, 565 additions to the churches, and a total attendance of 179,902.

The need for a Baptist Building seems to be contagious. From the religious Herald, state paper of Virginia, we learn that at a special session of the Baptist Board of Missions plans for a Baptist building were submitted and approved. We understand they plan to buy a building rather than erect a new one.

Murphy Creek, Winston county: Rev. J. A. Barnhill of Jackson was with us in our revival meeting. We were kept busy every afternoon doing personal work. There were 54 additions, 43 by baptism. A budget was adopted providing for full-time work and including The Baptist Record EVERY FAMILY Plan. The full-time program is going forward in a gracious manner.—F. H. Miller, pastor.

Clarke College has had its best opening in several years, and friends of the college are much encouraged. Dr. L. E. Green of Pascagoula gave the opening address. It was a powerful message on "Faith in God." Dr. W. E. Green has assembled a strong faculty. Students are still coming.—R. A. Morris.

Salt Lake City, Utah—(RNS)—In an unusual display of interdenominational cooperation, five major Protestant bodies—Presbyterian, Baptist, Methodist, Episcopal, and Congregational—have united to take over Westminster College here. A campaign to raise \$25,000 for maintenance of the college—now Presbyterian—during the transition period was recently conducted. (Editor's note: We publish this for information only.)

Regional "Great Commission" meetings, to interpret the mission program of the Northern Baptist Convention to local churches, have been launched by 400 Northern Baptist Associations. The sessions are scheduled over a period of one year.

Davis Memorial church, Jackson, has instructed us to send The Baptist Record to one of their members who is now a prisoner of war in Japan. We are wondering if there are other churches that would like to do likewise.

Let's pay the Convention debts and also complete the Blue Mountain College endowment fund by the time the Convention meets in November. See next week's RECORD for Roll Call of Churches.

Atlanta, Ga.—Of the 57 Southern Baptist chaplains thus far separated from the service, all but six are relocated in civilian pastorates, Dr. Alfred Carpenter, the denomination's superintendent of camp work said. The Convention has established a commission for the relocation of chaplains. Dr. L. L. Carpenter, editor of the Biblical Recorder of Raleigh, N. C., is chairman of the commission. The plan is to acquaint pastorless churches with the returning chaplains.

St. Paul, Minn.—Radio's so-called "soap operas" were condemned by the National Catholic Women's Union at its national convention here, a resolution declaring they are "based largely on themes of marital infidelity, divorce, birth control, revenge, and other vicious practices." "These problems," the resolution said, "arranged principally for the women of the country, cannot but blunt, if not destroy, a proper appreciation of marriage and the moral principles upon which true Christian society must rest." The resolution also declared "comedians are making more frequent use of indecent and suggestive insinuations and situations in their offensive jokes."

Macon: We are looking forward with pleasure to having Brother Wyatt Hunter with us for our meeting Sept. 20-29. This is Bro. Hunter's home county, and it is with joy that we enter into this season of fellowship in the Master's service with him. During the meeting we shall be remembering in each service our men and women who serve under our nation's flag. We trust that our members who are thus away shall be praying for a gracious revival from the Lord in the home church. Truly this is a time for much prayer by all of us.—R. D. Pearson, pastor.

Sometimes free-lance Jewish evangelists take advantages of churches. This is not true of all, but, as among Gentiles, the innocent have to suffer for the guilty. Anyone desiring information concerning Jewish evangelists should write to Jacob Gartenhaus, 315 Red Rock Building, Atlanta, Ga. Dr. Gardentaus is our Jewish evangelist and keeps in touch with such matters.

Oral: Under the leadership of Training Union Director Lemmie Fillingane, study courses were conducted for Juniors, Intermediates, Seniors and Adults. The teachers were Miss Florence Lambert, Miss May Ophelia Chancellor, Mrs. T. W. Talkington and T. W. Talkington. The attendance was exceptionally good. More took the examination than were enrolled in the various unions.

We appreciate the following words from a prominent Mississippi pastor: "You are giving us an unusually good paper, and it is improving all the time, I think. Our folks like it very much."

Macon: Last week the pastor received a check from one of our men now at sea to be applied to the Now Club. This member of our church is not only defending the liberty of the world, but is making investment in the kingdom of heaven.—R. D. Pearson.

New York—(RNS)—A Christian Emphasis Fund of \$1,000,000 is being raised by the Northern Baptist Convention to provide scholarships and student loans to Baptist young people desiring to pursue a Christian vocation. According to the department of education, funds are expected to be available for this purpose by September, 1945.



# NEWS and VIEWS

By D. A. McCall, Executive Secretary-Treasurer,  
Mississippi Baptist Convention Board, Box 530, Jackson, Mississippi

Evangelism — State, Home and Foreign Missions — Cooperative Program — Now Club (State Debts) — Stewardship — Baptist Record — Baptist Training Union — Sunday School — Woman's Missionary Union — Brotherhood — Baptist Student Union — Retirement Plan — Seminaries — Christian Education — Hospitals — Orphanage — Pastoral Aid — Church Building Aid — Chinese Work — Negro Work — Indian Work — Literature — Enlistment Pastors — Service Men's Department — Historical Society — Baptist Foundation — Social Service — Woman's Missionary Union Training School — Ministerial Education — Bookkeeping.

"Come we that love the Lord, And let our joys be known.  
Join in a song with sweet accord, Join in a song with sweet accord,  
And thus surround the throne, And thus surround the throne.

Chorus

"We're marching to Zion, Beautiful, beautiful Zion.  
We're marching upward to Zion, The beautiful City of God."

Mississippi Baptist pastors, churches, and department workers will rejoice over the well earned August Victory as told in part by these figures:

	Cooperative Program	Miscellaneous	Now Club	Totals
August, 1944	\$38,088.58	\$17,966.91	\$8,558.08	\$64,613.57
August, 1943	16,449.89	16,835.19	5,347.33	38,632.41
Gain	\$21,638.69	\$ 1,131.72	\$3,210.75	\$25,981.16

"Praise God from whom all blessings flow;  
Praise Him, all creatures here below;  
Praise Him above, ye heavenly host;  
Praise Father, Son, and Holy Ghost."

I

In the Bible we are taught to "pray without ceasing." We believe in that! Like too many others we practice it all too little! From the life of Jesus and otherwise we find we should have seasons of prayer. Intensive prayer! Witness Jesus praying all night! Witness Pentecost! We joined thousands of others in D-Day prayer emphasis.

Now, when victory comes, how are we going to act? We read where a coast city is to close the business houses Victory Day. This is to protect property. We read of another city where stores expect to board up show windows for the same reason. Yet, we say we are civilized, honest and decent! Will the war widow go around smashing windows? Will the gold star mother spend the night in revelry?

More sensible are the ministers of Meridian. We read where they asked that no celebration be had. It will be a fine day for thanksgiving to God—for prayer and meditation. Many will have their spiritual devotion at home. Others will visit the house of God in worship!

II

Mississippi Baptists are taking a worthy step forward in looking to a usable and attractive Baptist building. We are surrounded by \$100,000, \$500,000, and, \$750,000 church buildings and public buildings. Commodious college buildings have been erected. Our Orphanage and our hospital are among the very best. Yet the single greatest cooperative agency among us—the Convention Board office with all departments—is inadequately cared for. Many people visit here. It stands near the heart of the city. How poorly it reflects on Baptist life and the work of Christ!

We need a lounge where visitors may meet for fellowship and relax. We need a chapel as a prayer room. We need library and storage space. The Baptist Record mailing department should be on the ground floor. We need office space where all the causes of Christ may be properly served.

III

## IMPORTANT! THE CENTENNIAL CRUSADE!

The Southern Baptist Convention is 100 years old in 1945. Of course Baptists date back to John the Baptist and Jesus—Matthew 3. A Centennial Crusade is before us in commemoration of this 100th birthday Convention year. Seven things will be before us—Evangelism, Education, Enlistment, Rehabilitation, Stewardship and Benevolence. We are after one million persons to be won to Christ. That is four times what we have been doing per year recently. If Mississippi Baptists win their pro rata, we will have to win 40,000 in 1945! We have never won over 14,000 in a single year thus far. With 300,000 of us—if each seven concentrated on one person for the whole year and won that person, we would reach the 40,000 goal. In the power of the Lord, can't each seven of us win one person within a whole year?

Again our S. B. C. goal is \$20,000,000 for all causes beyond the local churches in 1945. Our Mississippi Baptist suggested goal (the Convention will have to act on it) is \$476,000. On the 40%-60% Southwide and Statewide ratio that would mean a total of \$1,190,000 (let's just say \$1,200,000 as it lacks only \$10,000 being that) for Mississippi Baptists. It appears we will give at least \$850,000 this year—another all-time high! Doxology!

We can do it! However, pastors and churches in setting their budget figures and percentages will need to remember this matter if we are to succeed!

Our God is great! His people are great! His work is great!

A spiritual service is open to our churches that will revivify the spiritual life, rekindle the flame, bring back the power and strength, to many a faltering church of our Lord. We refer to local mission work. It fitted in well with His ministry. It seems not to fit in so well with the average 1944 church.

Oh, we know of some of our churches in mission work for service men, for Chinese, for Choctaws, on the coast, along the river, etc. However, we doubt if 50 of our 1500 churches engage in such mission work for Jesus' sake.

Recently at Vicksburg we found Pastor Haworth and First church leading in mission work at two places. One is in the city. The other is up on the Yazoo river. They had Rev. Don Jones in revival at the latter place.

On a visit to Holly Springs we found the Brotherhood conducting a weekly service at the jail. They have practiced soul winning and with results. They have seen good fruits in rehabilitation work. We heard read a letter from a

Chicago chap who had been won and otherwise helped by them. He was thanking them. Small wonder such church groups are happy and spiritual. It is the work of Jesus.

Every Mississippi Baptist Church should conduct one or two regular mission works and services!

IV

Fine crowd at Clinton prayer meeting. Good spirit manifested. We had the privilege of supplying for our pastor while he was away.

Splendid congregation at Parkway, Jackson. His house of worship in its loveliness is conducive to worship. They plan for a splendid educational plant as soon as they are able to build. Some of our fine Convention Board employees are members of this church.

Good congregation at First church, Vicksburg. They have two missions going and were leading in two revivals this week.

It was also our privilege to be with Dr. Haworth and his fine folks at Wayside, Warren county. This is one of the finest rural churches we know. Eleven additions.

V

## THE MASTER MAGNIFIES MISSIONS

By J. E. Rains

Words of departing friends are cherished and become effective in our lives as we seek to fulfill every request made under such conditions.

The Risen Lord in His departing message said to His disciples, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). When He had spoken these words, a cloud received Him out of their sight.

The Master used this method to reveal the importance of missions to His followers. The territorial bounds, Jerusalem, Judea, Samaria, and the uttermost part of the earth, are similar to our terms of Associational, State, Home, and Foreign Missions.

He urged that His disciples go into all Judea which is comparable to our State Mission field. He understands human nature sufficiently to know that we as His followers are likely to become so enamored with the work abroad and so absorbed with the work which is near us that we are inclined to neglect the various fields of service in our state. Therefore He said be witnesses in all the district of Judea.

We are able to fulfill the desire of our departing Master by two methods. First, through the Co-operative Program. State Mission work receives a portion of our tithes and offerings. The amount contributed during the last few years has not been sufficient to meet all of our needs. Therefore, a second thing is essential—a State Mission offering in October which has supplemented the amount received through the Co-operative Program.

If Missouri Baptists will make a worthy State Mission offering next October, we will be able to fulfill the desire of our Master by accomplishing the work of State Missions in a worthy manner without creating a deficit. We must do it for Jesus' sake.—The Word and Way, St. Louis, Missouri.

VI

## ROBBING GOD

A Chinese preacher, speaking of robbing God, used this illustration: "It came to pass that a man went to market with a string of seven coins. Seeing a beggar that asked for alms, he gave the poor man six of the coins and kept one for himself. The beggar, instead of being thankful, followed the good man and stole the seventh coin also. What an abominable wretch! Yes, and would you, to whom God has given six days, steal the seventh also?"—Selected.

## LET US GIVE

Give! Give! Give!  
Now is the time to freely give.  
Give from your purse, and from your heart,  
Give a new joy, give a new start,  
Give without stint, give of your best,  
Give of your bounty, give with a zest,  
Give joy and peace and good will to men,  
Give and keep giving again and again,  
Give in the spirit of unselfish love,  
Give us a favor bestowed from above,  
Give to the utmost, though thanks be few,  
Give because Christ gave all for you.—Grenville Kleiser.

## There aren't any more

copies of The Broadman Hymnal and Songs of Faith available in bristol binding.

BUT—

these magnificent hymnals can still be had in their familiar beautiful and durable cloth binding. Used and proved in thousands of Southern Baptist churches, rich in the hymns and songs Southern Baptists love and love to sing, these are outstanding values—the inevitable choices for churches that want the best. May we send you complete descriptions and prices?

## BAPTIST BOOK STORE

105 East Capitol Street — Jackson 105, Mississippi



## The Baptist Record

Published Every Thursday by the  
Mississippi Baptist Convention Board  
Baptist Building, Jackson, 105, Miss.  
A. L. GOODRICH, Editor  
Subscription: \$1.50 a year, payable in  
advance

Entered as second-class matter April 4,  
1918, at the Post Office at Jackson,  
Miss., under the Act of October 3, 1911.  
Obituaries and Obituary Resolutions—  
The first 200 words free; all other words  
one cent each. Memorials are one cent  
per word.

Advertisements—Rates upon request.  
Announcements of open dates by evangelists and singers, and others \$1.00 per insertion.

Advertising Representatives—Jacobs  
List, Inc., Clinton, S. C.  
Member

Southern Baptist Press Association  
The Associated Church Press  
The Mississippi Press Association  
We do not use unsigned communications.

The Editor of The Baptist Record does  
not necessarily endorse an article to  
which the signature of the contributor  
is attached.

### A WORTHY AND CHALLENGING GOAL FOR MISSISSIPPI BAPTISTS

Every Mississippi Baptist church contributing through:

1. The Cooperative Program.
2. The Now Club.
3. A summer assembly.
4. A State Brotherhood secretary.
5. A full-time worker with the Negroes.
6. A worker at Whitfield.
7. Two rural evangelists instead of one.
8. A full-time Indian worker.
9. A Baptist Building in Jackson.
10. At least ten enlistment pastors.
11. Enlarged soldier work.
13. Associational missionaries.
14. Mississippi Baptists out of debt.
15. A Sunday school, a Training Union, a Missionary Union, and a Brotherhood in every church.
16. The Baptist Record in every home.

### VOLUNTEER WORKERS ACCOMPLISH MUCH

Most churches elect Sunday school officers and teachers during August and September to serve for the church year beginning October first. Exact figures are not at hand but among Southern Baptists there are many thousands of good men and women serving as Sunday school officers and teachers.

For more years than we care to mention we have been dealing with Sunday school teachers and officers either as a pupil, pastor or state worker. We want to express our appreciation of the worthy work done by these godly men and women of the Sunday school and Training Union. No group is more deserving of the

"unsung heroes" than our Sunday school officers and teachers.

Often times we preachers lead in some revival meeting and then brag about the number of additions. In most cases, if the truth were known, nine out of ten of those additions came because of the faithful, continuous, consecrated teaching of some Sunday school teacher. We were reapers gathering the harvest that the teachers had sown and cultivated.

As a class, no group is more faithful. They serve year in and year out. They may not know theology from theonomy, but they know in Whom they have believed and are persuaded that He is able to save, etc., etc. Some of them may call them Sams instead of Psalms but they know how to call upon the Lord. Some of them may wear plain clothes, but they know the plain way of salvation and can explain it so that a way-faring man though he be a fool need not err therein.

Many large and small churches are blessed with pastors who were first led toward the Lord by some shy, self-effacing, modest Sunday school teacher. Many men now serving in places of power first felt a sense of divine call because of the efforts of some godly teacher.

We make no claim of success in this life but we have tried to "pluck a thorn and plant a rose," to dry tears and inspire smiles. If we have helped even in a small way to make this a better world, we owe much to that gentlewoman now grown old who was our teacher in a small town church. She was not eloquent, but she let me know in a simple way that she was interested in my welfare. Thank God for her and other Sunday school teachers whose influence has been helpful. Poor indeed would our world be but for our faithful teachers and officers.

### GEORGIA BROTHERHOOD PROMOTES NAME CAMPAIGN

According to the Christian Index of Georgia,

Every one of the thirty-one churches in the Friendship Association is marked with an impressive and attractive sign. The Americus First church Brotherhood is responsible for this large and valuable contribution to the churches and to the Baptist life of that section. The men of this aggressive Brotherhood organization first secured the cooperation and approval of the churches, then had the individual church signs prepared and finally went out in groups to aid in placing these signs before the churches and to have a part in the special services which marked their installation.

The following statement by one of the leaders of this movement indicates that the men of the Brotherhood themselves received as well as

imparted a distinct blessing in rendering this service: "This work was a great inspiration to our men, and they had some great experiences in visiting all the churches. During our visits we were able to enlist the few remaining churches in the Ministers' Retirement Plan, that were not already enlisted, we were also instrumental in enlisting interest in organizing a Sunday school in one of the churches that did not have a Sunday school."

The notable service which the Americus First church Brotherhood rendered in the promotion of the Ministers' Retirement Plan which resulted in the enrollment of every one of the thirty-one churches in the Friendship Association is outstanding and sets a record for the entire state, and so far as is known, for the entire south.

More and more our Brotherhoods are making their influence felt in many phases of church affairs.

We hope some Mississippi Brotherhoods will do as the Americus Brotherhood did.

Every church should have a sign in front giving the name of the church and the name of the pastor. The cost is small but the satisfaction great. A sign adds to the prestige of the church, creates good will and is often helpful to travelers.

Look at the Americus Brotherhood and do your best.

### WE STILL BELIEVE IN SEPARATION OF CHURCH AND STATE

From an Associated Press dispatch dated Vatican City, August 25, we learn that Pope Pius XII received Prime Minister Winston Churchill for a private audience Wednesday in which the two leaders discussed "essential questions" referring to a "sincere desire of a just and lasting peace," it was announced today.

We still believe in the separation of church and state but contend that Pope Pius as a religious leader has no more right to dabble in peace affairs than any other citizen.

If the head of the Roman Catholic Church is to be consulted on political affairs, it is just as fair that heads of other churches should be consulted. So far as Baptist churches are concerned we have no one human person who is head of our church. Each Baptist church is a pure democracy and one of our cardinal principles is the separation of church and state.

Let's pay the Convention debts and also complete the Blue Mountain College endowment fund by the time the Convention meets in November. See next week's RECORD for Roll Call of Churches.

## BAPTIST RECORD

Circulation This Week

42,607

A gain of 401  
since last week.

## Selected Editorial

Each week we will publish what we consider one of the best editorials coming to our attention.—Editor.

### A HINT TO THE WISE SHOULD BE SUFFICIENT

According to the Grenada County Baptist Association, and it backs up its opinion by quoting from the Mississippi Code of 1930, if the State Tax Collector fails or refuses to go after the liquor sellers,—not for the measly tax authorized by the last legislature, and from which he gets 10 per cent, but for the penalty of \$500, payable to a municipality, a county, and the state each, then the governor may step in and bring suit.

The Grenada County Baptist Association takes the first step in the right direction by petitioning the "Honorable Thomas L. Bailey, governor of the state, to exercise his power as chief executive as authorized by our laws as quoted above, and request the state tax collector to file suits as provided in Section 2000 and 2001, against all who have paid the special tax of ten per cent levied on liquor by the 1944 legislature, and we further petition that the state tax collector be requested to file suit separately for each and every month the tax may have been or may be paid."

That is putting the question of law and order, and the interest of the people, squarely up to two high state officials, and the people will watch with a great deal of interest the course that is followed. We believe these men will do their sworn duty and that without compromise or undue delay.

The resolutions as passed unanimously by the Grenada County Baptist Association:

WHEREAS, our laws provide a penalty of \$500, payable to a municipality, a county, and the state, each, for the sale of intoxicating liquors, and

WHEREAS, the state tax collector is specifically named in the law (Sections 2000 and 2001, Code of 1930) as the one who may file suits to collect the penalty, and

INASMUCH as the state tax collector has in hand record of payment of the tax of ten per cent levied on sale of liquor by the 1944 legislature, he is, therefore, the proper officer to file suits under the above sections of our laws, and

INASMUCH as the state tax collector has already filed suits under these sections to compel payment of the tax of ten per cent, it is therefore

EVIDENT that if the state tax collector can file suits to compel payment of the ten per cent tax, he can also file suits to stop or lessen the sale of liquor, which was the purpose of the legislature in enacting Sections 2000 and 2001 of our code, and

WHEREAS, our laws provide that the governor may "bring any proper suit affecting the general public interests, in his own name for the state of Mississippi, if after first requesting the proper officer so to do, the said officer shall refuse or neglect to do the same." Section 4817, Par. N, Code of 1930.) Therefore,

BE IT RESOLVED that we, the Grenada County Baptist Association, in convention assembled, representing the Baptist constituency of the county, do hereby petition the Honorable Thomas L. Bailey, governor of

(Continued on Page Twelve)



# THE LITTLE BAPTIST

(Continued from Page One)

work. He does not want us to be idle, but to be always usefully employed. He has so arranged the laws of nature that if men do not cultivate the ground, the fields and gardens will not produce the needful crops; yet remember that we can't make a single stalk of corn grow. Men can sow mother to "persuade papa to move but unless God sends the sunshine and the rain and causes the seasons to come in their order, there will be no crops. So if God did not help us, we would soon perish in spite of all the work we could do. God commands us to work, and when we obey Him, He blesses our labors, and rewards us with the harvest. Then, when we have labored and procured enough of the things of this world to satisfy our wants, we ought to thank God for it all, because it is only through His kindness and mercy that we have obtained it. Don't you understand this, Mellie?"

"Yes, mamma, I see how it is. God tells us just what He wants us to do, and if we obey Him, He rewards us with His blessings, but if we are lazy, and do not obey Him, He is displeased with us, and will let us suffer. I can't make a blade of grass grow, nor a grain of corn sprout, nor a pretty flower open, but I can do what God tells me to do and then trust Him for the balance. That's the idea; I see how it is. I remember that I have read in my Bible that God is angry with the wicked every day, and He doesn't like lazy people much better, for He says they shall beg in the harvest, and have nothing. I intend to be good, and to be industrious. I won't be wicked nor lazy."

Saying this, she bounded from the room and ran out into the yard to where there was a fuss among the ducks and chickens, and Mrs. Brown went about packing Frank's trunk preparatory to his return to college. She regretted the returning necessity for Frank's absence, but she hoped that he would make a wise and useful man, and, therefore, she wanted him to have all the advantages that a good education would give him. She was willing to sacrifice the pleasure of his presence at home while he should finish his course at college.

Early in the morning everything was in readiness, and with tearful eyes, Frank took his leave of the family, and hurried off to meet the train which was to carry him far away.

Dr. Farnsworth called at Col. Brown's that morning for the purpose of "consoling Sister Brown upon the departure of her son," but with a secret purpose of checking what he termed "Mellie's heretical notions about baptism." After the usual congratulations and a few minutes spent in conversation of a general character, he remarked:

"I am very sorry to hear reports, Sister Brown, that are afloat in the community to the effect that your little daughter is becoming an open defender of the Baptists. It is said that she boldly and publicly declares that the Bible is a Baptist book. She has a great influence over the children of the church, and, I am told, has actually made some of them believe they have not been baptized, or, at least, that their baptism is not scriptural. If she persists in this course, she will do our church an injury—and this I am far from believing will have your encouragement. I assure you that I do not express these fears without cause, and, as your pastor, your friend, and the friend of your

child, I would willingly assist you in correcting her opinions before she gets beyond the reach of our influence. For if we do not get these notions out of her head now, they will become settled there, and she will grow up a confirmed Baptist, which, I am sure, would be no less mortifying to you than to myself."

"Dr. Farnsworth," said Mrs. Brown, "I am far from intentionally doing anything to injure my child, or to bring trouble upon the church, but Mellie has taken up these notions without any influence in that direction being exerted upon her, only as she formed conclusions from reading the Bible. I was much surprised at it at first, but regarded it as only a childish whim, and expecting that nothing serious would grow out of it, I have indulged her in it, not really so much for her gratification, as to see what impression the Bible would make on a mind free from all prejudice. I must confess that the result has surprised me truly, for the more she reads, the stronger she becomes in her first impressions. So I do not know what is to come of it finally."

This last sentence was spoken in a manner that showed but little concern if it should turn out even according to the pastor's fears.

Dr. Farnsworth remarked:

"But, Sister Brown (ahem!) I would not mention this to anyone but yourself, but as your pastor, I must in kindness tell you that rumor says that you have not only indulged Mellie in these wild fancies, but that you have encouraged her in them. I hope, however, that this is a mistake. I have repeatedly taken upon myself the responsibility of contradicting the report, and said that such a thing could not be; that you were one of our best members, and surely could not so far forget your duty to the church as to sanction the course your child is pursuing."

"It is true," she said, "I have encouraged Mellie to read her Bible, but have said nothing to influence her conclusions in reference to baptism. I have been studiously guarded in this, and have left her mind entirely free."

"There is where you have committed a grave error, Sister Brown. Now, of course, we must not prevent our children from reading the Bible, yet we should keep a strict watch over them, and try to keep their minds under such discipline as will insure them against the danger of imbibing false notions. And it would be well if Mellie could be influenced to let the Bible alone awhile. Let her read some denominational literature until her mind becomes more settled. Of course I would not say this publicly, nor would I, as a general thing, discourage a free reading of the Bible; but the reading of other works are needed as helps to understand it. See that she reads the Catechism, and other books in which our doctrines are set forth. Solomon said, 'Train up a child in the way he should go, and when he is old he will not depart from it.' If we just give our children the Bible without instructing them in its meaning, three-fourths of them will come out Baptists in the end. So, if we want them to be Presbyterians, we must indoctrinate them in our faith while their minds are easily impressed; for, you know, that

'Education forms the common mind; As the twig is bent, so is the tree inclined.'

Impressions made on the minds of

children are seldom erased."

"Who would have thought it possible," said Mrs. Brown, "for a child of Mellie's age to have turned the world upside down by a little reading of the Bible? It is something wonderful if her childish prattle about baptism, and the Baptist Bible is going to turn the heads of all the children in town and make crazy little Baptists of them. But, Dr. Farnsworth, you insinuate that I have neglected my duty in not having Mellie more familiar with our church Catechism. Now, sir, that's just what's the matter—she knows too much about the Catechism. When she found the Bible differing from the teachings of her Catechism, she decided at once that her's was a Baptist Bible, and there is where all this trouble started. When convinced that her Bible was the same as others, and that God was the author of the Bible, and man the author of the Catechism, she readily accepted the Bible and adhered to its teachings."

Mrs. Brown spoke in rather an animated spirit, and the doctor thought her tone was a little sharp. It was the first time she had ever heard her pastor insinuate that the doctrines of her church were in danger from a too free use of the Bible; and the suggestion that she should restrain her child from reading it, she regarded as indeed strange—coming from one who professed to take the Bible for his rule in both faith and practice.

Dr. Farnsworth was somewhat confused at the effect his remarks were seeming to have, but recovering his balance, he continued, "Sister Brown, I would by no means have you to understand me as wishing to dictate to you in this matter, but I see clearly that you do not conceive the extent of Mellie's influence, nor the danger there is of her leaving the church in which she was born and dedicated to God by baptism, as well as of leading astray so many other children. For young as she is, her opinions have great weight with the people. You know that I design no flattery to you by saying that she is an extraordinary child, and manifests unusual knowledge for a person of her age; so much so, that many regard her as being almost supernatural. And just the idea that a child left unbiased to read the Scriptures, sees everything in favor of the Baptists carries great force with it. It naturally creates the impression that the Bible is so plainly in favor of the Baptists' peculiar views that every one would become a Baptist if they would read without prejudice."

Mrs. Brown was about to reply that if she thought such was the case, she would envy the Baptists' position, but Mellie entered the room at the time, and she thought it more prudent to suspend her remarks until another time.

Dr. Farnsworth looked at his watch and discovered that he had overstayed his time; asked to be excused, and promised to call another day. Turning to leave, he took a nicely bound little book from his pocket, saying: "Here, Mellie, you are fond of reading new books, and I have one that I will leave for you, and when I call again you must tell me how many nice things you have found in it."

"Thank you, Doctor," said Mellie, receiving the book with a smile that told how proud she felt for such a token of the doctor's regard.

Dr. Farnsworth bid all a good-bye, patted Mellie on the head, telling her



Chaplain Chas. O. Daniel, former pastor at Scooba and DeKalb, arrived in England a few weeks ago. His wife and son live in McComb. Since entering the chaplaincy in June 1943 he has attended Chaplain's School at Harvard University and has served at Fort Benning, Ga., and Camp McCain, Miss.

to be a good girl; to read her new book very carefully, and then, mounting his horse, rode away.

As soon as Dr. Farnsworth had gone Mellie said: "Mamma, I'll read this new book, but before I begin I want you to tell me about the pictures in the Bible. Some Bibles have pictures and others have not; and if God made the pictures or had them put in the Bible, why are they not in all alike?"

"Pictures," said her mother, "are the inventions of man. God did not make them nor instruct man to put them in the Bible; therefore pictures representing men and things are in some Bibles and in others they are not."

"Well, then," said Mellie, "Mrs. McFlinsey, the Methodist Sunday school teacher, tried to deceive me, and I don't think it was honest in her to do it. You see I told her that Christ was baptized in the river by immersion, and she said He was not, but that the water was poured on Him. I asked her to prove it by the Bible, and she went and got a Bible that had a picture of one man pouring water out of a horn on another man, and says she, 'Here is John the Baptist pouring water on Christ out of a horn, and you can't dispute it, for it is plain before your eyes, in the Bible.' The Sunday school children all believe it, but it was so different from the reading that I could not see how it could be true, and have been greatly puzzled about it, and wanted you to tell me about it. I guess the reading doesn't suit some folks, and they make pictures in the Bible to try to make children believe things that are not taught there. Well, I'm glad there are no pictures in my Bible, so I have nothing to hinder me from believing the truth just as God has told it."

—BR—

Let's pay the Convention debts and also complete the Blue Mountain College endowment fund by the time the Convention meets in November. See next week's RECORD for Roll Call of Churches.

Watts Memorial, Pascagoula: We had an excellent VBS with Associate Pastor John Davis as superintendent. The average attendance was 185.



# Mississippi Woman's Missionary Union

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Community Missions—Mrs. Lavon Boyles, Laurel, Miss.  
Vice-President—Mrs. Ned Rice, Charleston, Miss.

## OUR STATE OFFICERS

President—Mrs. Webb Brame, Yazoo City, Miss.  
Executive Secretary—Miss Fannie Traylor  
Young People's Secty.—Miss Edwina Robinson

Stewardship—Mrs. J. B. Parker, Ripley, Miss.  
Miss Study—Mrs. W. A. Bell, Jackson, Miss.  
Margaret Fund Trustee—Mrs. D. R. Bowen, Cleveland, Miss.  
Training School Trustee—Mrs. O. T. Robinson, Centerville.

## A BALANCED DIET FOR THE WHOLE FAMILY

By

Eleanor Hester

Mrs. Maxey busied herself with the baby's bottle formula while she stirred the cereal that cooked for the rest of the family while her mind checked the menu.

"Oranges, oatmeal, hot muffins, scrambled eggs, butter, syrup, ice cold milk."

And her eyes wandered to the chart on the wall by which she checked to see if her family received a daily portion of the "Seven Basic Foods."

The family ate in relays. First, Father was off to his work. Then, Johnny, the early riser, was up to eat so he could be out riding his newly acquired horse. Followed by Janie, tousled and sleepy, who sleep-walked through her meals as a matter of necessity.

At last, Mrs. Maxey settled down to a leisurely breakfast with her Bible, the Commission, her Sunday school quarterly, the Royal Service, The Baptist Record, and the morning paper.

Janie sat hunched over her cereal while she read the comics. Then she raised her eyes and said, "What are YOU reading so many different things for, Mummy?"

Mrs. Maxey smiled in surprise, thought a moment, then said, "Well, Janie, I suppose it's sort of my reading menu. I read the Bible for my daily devotion, and I use the prayer calendar of the Royal Service so I won't forget to pray for the missionaries, and I read the Commission to keep up with our mission work, and my Baptist Record to keep up with the whole Baptist program in our state, and my newspaper to know what's going on in the world. It's sort of like the chart on the wall where I check to see that you children get the foods you need to make you grow, and the foods Daddy needs to keep him healthy and able to do his work."

Janie, the little thinker, the mimic, the mischief-maker, sat very still a long time. So long until Mrs. Maxey went back to her reading and her coffee thinking that Janie was engrossed in the comic book again. But the stillness grew until Mrs. Maxey looked up at her daughter fondly. Janie spoke seriously, "Mother, is all that reading like coffee . . . something that children can't have until they're 21?"

"No," Mrs. Maxey spoke quickly, taken aback. "It's good for you if you could understand it." Then she looked again at The Commission, thinking quickly, "In fact, there's a story in this magazine about 'Angelica's Gift to Bernardo' . . . a story of a little burro and a little boy who wanted a Bible so he could read the stories in it."

She passed the book to Janie who read rapidly, chuckling to herself. Then she looked inquiringly at her mother again and said, "You know, Mother, in Sunday school and Story Hour they always just tell you the Bible stories. Just once, I'd like to read the story of Moses like it's told in the Bible word for word."

Mrs. Maxey turned in her book to

the story of Moses from the time he was born, handed the book to Janie and returned to her newspaper. But her mind and heart were now thoroughly awake to the challenge, and she mused thusly to herself:

"For years, I have made it important to feed my family the right foods for physical growth. But here it takes my own child to show me that I have been selfishly feeding myself the spiritual foods but withholding it from my family . . . like a foolish child slipping to the pantry to feed on jam. Why, it would be better if I stole off to myself to eat the breakfast oranges . . . or gobbled up all the cereal and served nothing but toast to my family."

'Twas thus that Mrs. Maxey saw the light about giving the whole family a "balanced menu."

The other day Mrs. Maxey began by quoting scriptures to her husband as he ate his breakfast, and together they discussed the blessings God had given them. Their devotions were reserved as always for the quiet hour after a leisurely dinner at night, but the morning meal was now brightened by a mission field story that Mrs. Maxey related from The Baptist Record about how the boys abroad were finding "fuzzy headed angels" in the jungles because of mission work and how the soldiers were being converted to missions because they saw the good it was doing out on the battlefields of many lands. And she mentioned to him about the pastors whom they'd known who changed pastorates or joined armed services as chaplain. And she showed him a picture of Auris Pender, one of the missionaries to China, and told him she had been moved to another station. They talked about the work of Gladys Keith at the Rescue Mission in New Orleans and discussed the need for an iron lung at the Baptist Hospital. They took The Baptist Record's picture of the children at the Orphanage and picked out two little boys the size of their own children.

"Let's pretend they are ours and send them some new clothes along with the shoes that Johnny's big foot has outgrown," said Mr. Maxey. It was a great joke about Johnny's foot growing so fast. The clothes were never labelled for anybody because Mrs. Mize knew who needed clothes the worst . . . as would any mother.

There's syrup on the Royal Service pages where little fingers have traced the prayer list for missionaries, and there's a World Comrades magazine every month that is read as regularly as True Comics. And Janie has taken to reading "word for word" the Bible stories just like they are in the book. The pages aren't so fresh in the places where Daniel goes to the lions' den and David plays on the harp and Samuel gets up to see who's calling him in the middle of the night.

But there's spiritual growth as well as physical growth at the Maxey house these days, and the whole family gets a portion of the menu.

What about the basic spiritual foods at your house?

Oklahoma—Home of the Red Man

"You live in Oklahoma? At what

place?" And the answer might be "Okmulgee," "Muskogee," "Wewoka," "Seminole," "Shawnee," "Chickaha," "Ponca City," "Wetumka," "Okemah," "Tonkawa," and any one of the hundreds of other towns, villages and cities that bear the unmistakable reflection of their Indian connotation. The word "Oklahoma" itself is a combination of the two Choctaw words "Okla" meaning people and "homma" meaning red.

Approximately one-half of the Indians of the United States live in Oklahoma. Frequently visitors to Oklahoma inquire as they come to our cities, "Where are the Indians?" The Indians are modest, reserved people. Except for their own festivals, they do not go out for show and exploitation. Back in the towns—Watonga, Anadarko, Pawnee—they can be seen by the scores as they come to "trade" in the stores.

Indians are a rural people. Normally they do not build cities, they live close to the soil and the products it yields.

Most Oklahoma Indians have so adopted the dress of the white race that they might be passed on the street and not be discerned, occasionally one sees the bright yarn braided into the long black hair of the men. More frequently one sees the colorful blankets comfortably draped around the Indian woman as she follows down the street several paces behind her husband. There are approximately 130,000 Indians in Oklahoma. Down a "Trail of Tears" marched these thousands of Indians who were living in the productive lands of the eastern Mississippi valley a century ago before they were persuaded to trade their "slip of land," as General Andrew Jackson put it, for the vast rich country of the west.

Later, portions of Oklahoma were designated as "unassigned Oklahoma lands," and thousands of white families hastened to homestead it. Then white settlers leased Indian lands and as the years passed many of them failed to pay the lease money, taking the land as their own.

Unfair and unkind as was the encroachment of the white man on the Indian, the Christian Indian of Oklahoma will explain his grateful attitude toward the aggressive white race, "But he brought me the knowledge of Jesus."

Missionary hearted preachers had for decades been carrying the story of salvation to the Indians, even before their advent into Oklahoma. During the years a few have continued to proclaim the "Gospel among the red men." Today there are 150 Baptist churches among Oklahoma Indians with a membership of 7,500. There are six white missionaries serving the Indians in Oklahoma. Twenty full-time Indian missionaries serve among their own tribes and twenty-eight others render part-time service. Vast numbers of the Indians are yet unreached. The loving loyalty of the Christian Indian calls us to point the multitudes of the others to peace and joy of "The Jesus Way." Attendants at the southwide W. M. U. meeting in Oklahoma City should

avail themselves of the privileges offered by the proximity of this vast mission field and should plan to visit at least one Indian church while in the west.—Mrs. Bill V. Carden, publicity chairman for W. M. U. annual meeting.

—BR—

## CHANGES AMONG THE CHURCHES

By Rev. Leon V. Young, Clinton, Miss.

### Called and Accepted

A. L. St. Clair, Greenville and Stuart, Augusta Association, Va.

W. W. Anderson, educational director, First church, Baton Rouge, La.

Iven E. Boles, Second, Martinsburg, W. Va.

J. T. Barbee, Clovis, N. Mexico.

S. Howard Caviness, Brookmont, Md.

J. Ray Clifford, First, Lexington, N. C.

Jack T. Aiken, Monroe, N. C.

A. J. Creel, Grandendale, Ala.

T. N. Shaddox, Harmony, Cobb, Ky.

Allen McCurry, Daniels Chapel, near Dumas, Ark.

H. G. Butler, Friendship, Hamilton county, Fla.

C. H. Eiland, Pensacola, Fla.

A. H. Johnson, Simsboro, La.

J. E. Dillard, Jr., Jackson Hill, Atlanta, Ga.

W. Owens, Marlow, near Pitkin, La.

J. O. James, Blanchard, La.

Milo Arbuckle, First, Frederick, Okla.

Jess Kirkley, Witcher, Okla.

Harry G. Allbright, Gene Autry, Okla.

J. Homer Philpot, Pleasant Hill, Kansas.

Raymond G. Hall, associate pastor, Midland, Tex.

Thomas G. Nix, Ewing and Fairview, Bracken Association, Ky.

W. O. Wright, Pleasant Grove, Dallas, Tex.

Foster Brown, South Deep Red, Okla.

Herbert R. Howard, Immanuel, Tulsa, Okla.

B. S. Hawkins, First, Braman, Okla.

O. L. Lowe, First, Waynoka, Okla.

Richard G. Crowe, Stearus, Ky.

John R. Chiles, Lockhart, Fla.

Ray Roach, Auber, Okla.

Fred Holderfield, Plumville, Ill.

John F. Stone, London Bridge, Va.

J. Robert Davis, Oakland, Roanoke, Va.

G. P. Anderson, Elm Street, Petersburg, Va.

John R. Campbell, Liberty, Hawkins, Tex.

Ray Y. Langley, First, Crawfordsville, Ark.

L. A. Rawls, Boston, Ga.

D. D. Smothers, West Helena, Ark.

H. B. Mobley, Slaughter and Ethel, La.

D. H. Corwin, Broadway, Sand Spring, Okla.

Spurgeon Richardson, Tallihina, Okla.

J. S. Franks, Bowlegs, Okla.

J. A. Richardson, Old River, Tex.

### Resigned

E. H. Puryer, Gate City, Va.

Iven E. Boles, Stuarts Draft Field of churches, Va.

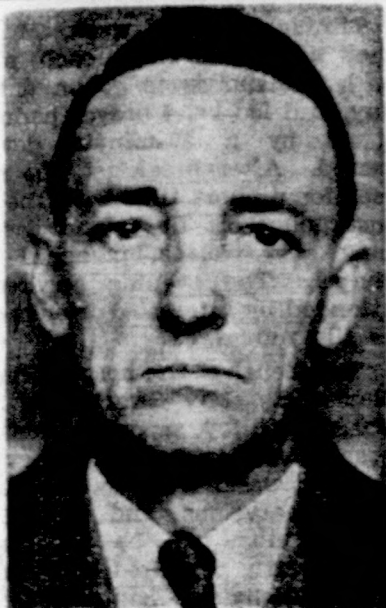
J. T. Barbee, Dickson, Tenn.

Jack T. Aiken, Campbellburg, Ky.



## GOING PLACES

Let's Make It Forty-five  
by '45.



REV. Q. C. BARRETT

Twenty-Eighth Avenue Is  
Number 753

Rev. Q. C. Barrett began his pastorate at Twenty-Eighth Avenue church, Hattiesburg, on April 30. One of the first things he did was to lead his church to adopt the EVERY FAMILY Plan before he knew its value.

There have been 21 additions during his pastorate, which began April 30. The church contributes to all Mississippi Baptists are doing for the Master. The church has also paid the amount asked on Blue Mountain College endowment.

Forrest county has Record readers as follows: BROOKLYN 58; Camp Shelby 13; CENTRAL 52; GLENDALE 44; HATTIESBURG FIRST 467; FIFTH AVENUE 150; THIRTY-EIGHTH AVENUE 69; Immanuel 3; MAIN STREET 417; RIVER AVENUE 63; TWENTY-EIGHTH AVENUE 23; McLaurin 1; Macedonia 5; Maxie 1; PETAL 124; Providence 11; ZION HILL 44; CARTERVILLE 31; DIXIE 21; Calvary 8; GREEN'S CREEK 54.

### Mt. Moriah, Calhoun County

We did something last week that we had never done before—preached for the third consecutive year in the same church during their revival meeting. Evidently the people at Mt. Moriah are patient and long-suffering.

The pastor, A. F. Brasher is beloved by. He is the oldest pastor, in years of service, in the county, and probably has baptized more people than any Calhoun county pastor.

As ever, the people came in large numbers to both day and night services. There were eight additions.

Record readers in Calhoun county are now listed as follows: BETHANY 73; Big Creek 2; BRUCE 136; CALHOUN CITY FIRST CHURCH 171; College Hill 7; DERMA 56; Gaston Springs 2; MACEDONIA 13; MERIDIAN 13; Midway 1; MT. MORIAH 59; OAK GROVE 14; Oldtown 1; PITTSBORO 31; PLEASANT RIDGE 16; Rocky Mountain 2; Sarepta 1; Shiloh 4; SLATE SPRINGS 13; Spring Hill 1; VARDAMAN 75; Banner 2; Spring Creek 4; Bethel 4; POPLAR SPRINGS 24; VICTORY 17; Drivers Flat 7; Calhoun City, Second church, 1.

### Methodist Sets Good Example

From the Biblical Recorder, North Carolina Baptist state paper, we quote:

Mr. Hackett Applewhite, of Raleigh, N. C., made a gift recently of ten subscriptions to the Recorder to members of the Bolton, N. C., Baptist Church. Mr. Applewhite is a Methodist, but his wife is a Baptist and a member of the Hayes-Barton Church in Raleigh, N. C. He is also giving ten subscriptions to the North Carolina Christian Advocate to members of a Methodist church. This is a very commendable thing which this good Methodist brother has done. He is making this gift, he says, because he believes there is no more helpful thing that can be done than to place the denominational paper in the homes of the people.

We commend this example of our good Methodist brother and if any of our readers have wives or husbands of another denomination we suggest that the above plan would work in Mississippi.

### Canaan Comes In

A letter from O. B. Renick, pastor, brings a nice list of Record readers from Canaan church, Benton county. It is such faithful pastors as Brother Renick that have helped the circulation of Baptist Record from 4,000 to more than 42,000.

Benton county now has Record readers as follows: CANAAN 11; ASHLAND 68; Curtis Creek 1; Flat Rock 3; HAMILTON 21; Hickory Flat 9; Lonoke 1; Pleasant Hill 1; Bluff Springs 4; THE COUNTRY CHURCH 13.

—BR—

### A G. I. FROM ST. LOUIS BECOMES "THE BISHOP" IN CHINA

(Continued from Page One)

E. V. Thomson, the Protestant chaplain for the hostel. "He likes the church, is immensely practical, and wants to promote it. He's a kind of 'Martha' in our church family, the one who gets the practical work done."

When Sergeant Baum first started promoting Protestant church services at Hostel One, a high officer told him it would take an earthquake to get more than six officers to attend. "And the end of the war and the end of the world to get me out personally," the officer said. Now he attends church himself and most of the camp's officers with him.

Frank Baum is one of those typical American boys who is used to church on Sunday. Coming over on his ship, it was Baum who organized church call each week, and while he was in India he set up worship services in a theater near his camp.

Therefore, when he arrived in China, found no chaplains at his camp, Protestant or Catholic, and no church services, he set about immediately to organize the church. Within twenty-four hours he had it going.

A lieutenant colonel and Baum called that first church service last December 19. The officer spoke on "There's No Blackout Here," and Sergeant Baum ran the service. Six men attended. They were the nucleus of the Protestant church at this camp. They planned to use missionaries and local clergymen as preachers. But less than a month later Chaplain Thomson arrived, and solved the problem of leadership for the service.

Sergeant Baum is the son of Mr. and Mrs. Ralph Baum of 947 Belt, St. Louis. In civilian life he was an accountant for the Federal Reserve Bank there, attended Washington

University, an advertising school, a business college, and the American Institute of Banking.

Home in St. Louis he was active in the Christian Endeavor at the West Presbyterian Church of which he is a member. He was also chairman of the United Church Youth of St. Louis when he left to become a soldier. That was in March, 1942, and he early became a chaplain's assistant. He assisted the division artillery chaplains, both Catholic and Protestant, at Camp Barkley, Texas. While in Texas he organized a service center for soldiers at the First Christian Church in Abilene, and promoted soldiers' services around town. He hauled army bands, soldiers' choirs, and chaplains far and wide to create goodwill between military and non-military residents in the area.

Later Baum left the job of assisting chaplains and went into a field artillery battalion as a classifications sergeant. He requested foreign service last year and in August sailed for the China-Burma-India theater.

One of the first things Baum did with his church at Hostel One was to size up the camp for religious affiliations. He found the personnel here 61 per cent Protestant, 30 per cent Catholic, 4 per cent Jewish, and the rest non-church. He also went through the classification file to find singers. Anybody who had ever sung in his life was invited to join the choir. From these volunteers a well-organized choir has grown which is well known in the city. It is composed of about twenty members. It sings at every service and is now in process of being robed.

The church has had a phenomenal growth. It met first in an annex to the mess-hall. When it outgrew that it moved to General Stilwell's private dining room. Again, it became too large and a chapel was acquired, a quiet, worshipful room which accommodated eighty men. But early last July the chapel was no longer large enough, and the congregation had to move across the compound to "Pinkey's Palace," the movie theater. The "palace" gets its name from the nickname of the head of the Y-Force in China, Brigadier-General Frank Dorn. On Sunday the "palace" becomes "Pinkey's Cathedral," the chaplain's flag goes up, and the place blossoms out in a burst of flowers which Sergeant Baum regularly every Sunday morning goes off to buy in the market by the armload. The congregation rounded 300 the last Sunday in July.

Sergeant Baum has the knack of enlisting people's cooperation. When he thought an altar and pulpit were needed, a young engineer from Carnegie Tech drafted the job, and a Chinese carpenter did the work. So meticulously did the carpenter follow the engineer's plans that he spent four hours cutting a hole a perfect inch square through the altar which had been indicated on the plans only for purposes of setting the scale.

Baum is a fighter for his church. He lets no other events be scheduled during church time. When Paulette Goddard visited Hostel One, "I had a hunch," says Baum, "that Special Services would want the chairs out of our chapel. Sure enough they did, and there was really no need for them. I knew if we let them go, they'd never come back again."

So that was the day and hour that the chairs in the chapel got varnished. "They really needed varnishing," Baum explains.

### GRATEFUL AMERICAN SOLDIERS POUR GIFTS INTO CHINESE CHURCHES

(Continued from Page One)

have made their services of worship open to visiting Americans, and most have set up afternoon English language services especially for troops.

The Rev. Gilbert Baker has been instrumental in organizing a Cultural Cooperation Society in which leading Kunming citizens of all nationalities meet with American soldiers for discussion of such problems as post-war education and reconstruction, the future of Germany and Japan, and world journalism. The club meets regularly and has British, American, French, Russian, Dutch, German refugee, and Chinese members.

Missionaries and Chinese congregations have been welcomed to services at the U. S. camps. Recently, members of the Christian Endeavor at Trinity church, most of them university students, were invited to worship with the soldiers at a hostel near Kunming. The Rev. William T. Blackstone, a Presbyterian missionary who evacuated to this city from eastern China, has been especially appointed by his board in New York to informal Christian work among U. S. soldiers at this base. He preaches at the army services, and the songs of his trio of youngsters are a popular entertainment item for American men stationed here.

The Y. M. C. A., under the aggressive leadership of T. H. Wang, its general secretary, has conducted tours for U. S. service men to lakes and temples near Kunming. Churches have done the same, with Chinese professors accompanying the parties to explain the sights.

All missions have made their schools and other projects open to visitors from among the U. S. troops. The Rev. Richard E. Kendall, of the British Methodist mission, took a truckload of soldiers to the mountains one day to inspect missionary work among the Miao tribespeople there.

As a consequence, American soldiers are giving many quiet gifts to these projects. Many U. S. boys have "adopted" youngsters in these schools, particularly blind children and others who are stranded refugees from Burma and Malaya, and are paying for their food and clothing. Eight men at one hostel near here banded together and put a little girl of one of their hostel employees into the Methodist primary school. They have guaranteed her support there for ten years.

These gifts arose spontaneously from the hearts of the soldiers, many of whom had never seen a missionary before in their lives. They are now going home convinced that mission work is one of the most vital contributions their country has ever made to China. One G. I. deposits a tithe of his income on his chaplain's desk every week.

To some missions here the money from U. S. soldiers has been a God-send. The Lutheran sisters, for example, were positively ill from malnutrition. They have had no income from Germany since 1933. The Franciscan Sisters of Mary were largely French in origin, and their money has been scarce since 1940.

—BR—

Let's pay the Convention debts and also complete the Blue Mountain College endowment fund by the time the Convention meets in November. See next week's RECORD for Roll Call of Churches.



## THE PULPIT AND PRESS

(Continued from Page One)  
themselves as partners in the same enterprise—the propagation of the Christian faith.

As individuals you can find no two fellows in America more independent of each other, yet no two more intent upon a common goal.

Neither bridle his tongue in speaking out on a great issue or, for that matter, in criticizing each other.

I have seen scorching editorial denunciation of pulpit decorum in church papers that publish letters of high praise for the same journal written by representatives of the pulpit. On the other hand, an editor of integrity does not suppress a letter—barring indecent language and other legitimate exceptions—merely because its publication is uncomplimentary to the paper's views.

## The Pastor and the Editor Cannot Afford to Miss What Each Can Learn From the Other

The two can view each other's work in perspective and benefit therefrom. An editor confessed to me that a pastor-subscriber, in a letter to him, had defined his own paper's policies better than he himself could have done, yet the correspondent was honest enough to admit he had read one suggestion in the paper that had saved a mission project from failure.

In the matter of specific help which the pastor may lend to the editor in the matter of promoting subscriptions, I think editors will do themselves a great favor by reaffirming the key position which the clergy holds in circulation of the church press.

It isn't that the pastor needs a bouquet. But his role as the church paper's best agent can stand some dramatic emphasis.

## Pastors and Papers Compared to Radio Stations and Networks

I like to think of the pastors as local radio stations and the church papers as networks. Soul-nourishing and faith-inspiring as the message of religious press may be, without readers the editors' work is largely lost motion. Upon the pastors editors must depend for "tuning in" their congregations on what the church editors have to say.

Frankly, the ministry of words and the ministry of print must each promote as well as supplement the other. Two denominational papers report great increases this year in congregational subsidies for financing church-wide subscriptions, in line with the theory that since one's church contribution pays for the pulpit ministry it ought also to pay for the ministry of print. A casual word of reference to the church paper by the minister, the community's religious leader, may mean subscription orders.

We have stressed the editor's independence. Yet he is not averse to suggestion. Again, he may not have said so but he is influenced quite as much by letters that never see the light of day as by those which he publishes.

## Pastor and Editor Have Mutual Relationship

This suggests what is often true, that the pastor and editor may have a confidential relationship for their mutual good. Editors will freely admit that they have been saved many an embarrassing situation by alert ministers.

This relationship has another angle. Editors in turn receive scores of letters conspicuously marked "Not for Publication" in which pastors confide difficult or trying situations, and are consequently comforted by "getting

## LETOURNEAU DEDICATION WILL INCLUDE REVIVAL MEETING

(Continued from Page One)  
meteoric rise of his company to divine guidance. He has taken this testimony all over America, flying by private plane to every section of the United States and many parts of Canada to deliver his Christian message.

Every industrial plant which he operates, including those at Peoria, Ill., Toccoa, Ga., and Sydney, Australia, has been "dedicated to God," in a manner similar to the program planned here.

Sparkplug of this unusual concern is the equally unorthodox founder and president. He has a passionate love for machinery and religion and divides his time between the two interests. In a schedule which would wreck the average individual, he spends two days a week at each of the three American plants with Sundays and many week-nights reserved for his Christian ministry.

## Flies 200,000 Miles Annually In Christian Service

At his own expense he has flown over 200,000 miles annually for years, preaching to audiences throughout the United States and Canada. A vast majority of his fortune has been given to a foundation which he created to do Christian work. He lives simply, prefers the grime and grease of the shop to office luxury, builds machinery and preaches the gospel.

Dr. C. Oscar Johnson of St. Louis, pastor of the Third Baptist Church of that city, will deliver the dedication address in the program which will be held in the new building.

## Outstanding Speakers Will Attend

Dr. Johnson will be one of three outstanding clergymen participating in the series of services leading up to the dedication. In addition to him, Dr. O. E. Sanden, lecturer and evangelist of the Louisiana Presbytery and Dr. H. A. Ironsides, pastor of Moody Memorial church in Chicago have been engaged. Dr. and Mrs. Byron Crouse of Asbury College will direct the music for both revival and dedication.

Arrangements are being made to seat approximately 1,000 people in the huge general administrative office of the new building. Immediately following the program, lunch will be served to all.

—BR—

An officer on an inspection tour entered a recreation room and found a seaman playing chess with a dog. Amazed, he watched as the dog and the sailor pondered before moving the chessmen. "That's the most unusual thing I've ever seen, I can hardly believe my eyes. That's the smartest dog I've ever seen!" he exclaimed. "Aw, he's not so smart," answered the sailor, "I've beaten him three out of five games."

A wedding ring is like a tourniquet . . . it stops your circulation."

Let's pay the Convention debts and also complete the Blue Mountain College endowment fund by the time the Convention meets in November. See next week's RECORD for Roll Call of Churches.

the wind off their chest."

Finally, the layman looks to the pastor for guidance on what to read in the religious field, and the editor looks to the pastor for support of the paper he edits. The wise pastor knows his own ministry is enriched and improved by a well read flock.

Truly, pastor and editor are traveling the same road.

## THE VATICAN AND MOSCOW

(Continued from Page One)

Moscow by an authoritative source which, when asked about a report that the Soviet government had reached an agreement with the Vatican on East European problems, replied: "If such an agreement is reached, you won't know about it."

A Vatican News Service statement also suggests that some sort of arrangement with Russia is not out of the question. While the situation from an ideological viewpoint is considered by the Vatican to be absolutely irreconcilable, the statement says, it "is not impossible to imagine from the practical standpoint that Stalin might at any moment take up a surprise position before which the Vatican itself must be prepared."

A Moscow dispatch to Religious News Service says that the Soviet government has no intention of infringing on freedom of religion in any liberated country, and that such matters within each country are entirely for its government to consider. Thus, Vatican problems with Poland, it is pointed out, will logically have to be taken up with the Polish Committee of National Liberation or the Polish National Council, and questions dealing with Czechoslovakia with the Czechoslovakian government. No reason is seen for the Soviet Union to be involved directly in such discussions.

This policy would seem to obviate the need for any formal agreement between Russia and the Vatican. And yet, on the other hand, this procedure itself may represent an already negotiated arrangement worked out for the solution of the religious question in the liberated zones.

An entirely separate problem is that of a concordat between the Vatican and the Soviet government regarding Catholics in Russian territory. Under the terms of such a concordat will have to come a settlement involving the welfare of large groups of Catholics of the Latin and Eastern rites in areas annexed by Russia.

—BR—

Rock Creek, George county: It was a great joy to go to Mississippi, my home state, this summer for two revival meetings. The first one was with the Rocky Creek church in George county. It was here I was ordained, and here I began as a pastor. This good church of my first pastorate has meant much to me. Rev. F. G. Wilborn is the present efficient pastor, and he and his good wife are leading in a great program for Christ. They are hard workers, and their hard work is showing in the fine program they have. Rocky Creek is one of the very best rural churches in South Mississippi. Many men and women have gone from the membership of this church who are serving humanity in a worthy way.—S. J. Rhodes, Angie, La.

First church, Hammond, La., promoted a B. S. U. pre-semester conference September 7 and 8 at Camp Chemekette, La. The purpose of the program was to make preparation for B. S. U. work.

Sandersville church, Jones county, and Corinth church, Jasper county: Gerald Riddell and Paul Z. Ball were the respective preachers in revivals at these churches. There were five professions at Sandersville, seven at Corinth, as well as a number of rededications. Joint baptismal services were held for the two churches.—M. C. Therrell, pastor.

## CHESTER SWOR LEADS RELIGIOUS EMPHASIS PROGRAM AT MISS. BAPTIST HOSPITAL

Religious Emphasis Week was observed Aug. 13-19 by the Mississippi State Baptist Hospital, when Chester Swor, noted youth leader and speaker, devoted a week of his vacation to conduct religious services and forums for the nurses of the hospital.

Throughout the week, Mr. Swor met at 6:30 o'clock each morning with the nurses to go on duty that day, and led brief prayer periods followed by a 20-minute devotional period. After breakfast, the speaker met for a short time with the nurses just going off duty, and each evening at 7 o'clock, preached in the chapel. The evening services were attended by interested friends as well as the nurses.

"We feel that the hospital has been blessed by Mr. Swor's visit," Mrs. Karenba Gilfoy, superintendent of the hospital said in speaking of events of the past week. "Mr. Swor brought us some marvelous and helpful messages, and we feel that all of us have been greatly benefited by our observance of Religious Emphasis Week."

The idea of designating certain weeks for emphasis on religion in various institutions originated in the student department of the Southern Baptist Sunday School Board, and is being carried out on college campuses, churches and institutions throughout the South. Mr. Swor, who travels all over the country speaking to youth groups and conducting forums, in conducting services at the Mississippi State Baptist Hospital, fulfilled a promise that "if the time came when he had a free week, it would be spent at the Baptist Hospital, where he had undergone medical and surgical treatment twice. The first time was at ten years of age, he was brought there at the point of death, and the second time in 1938 when he underwent an operation. Mr. Swor, a graduate of Mississippi College, Clinton, where he later served as dean of men, professor and student secretary, is now working on his Ph.D. degree, and has just completed four months of special study at Columbia University, New York City.

—BR—

## SUNDAY SCHOOL AND B. T. U. ATTENDANCE

	SS	BTU
Antioch (Jones county) .....	46	58
Beacon, Laurel .....	143	
First Church, Brookhaven .....	441	127
Calvary, Jackson .....	789	198
Cross Roads (Webster county) .....	67	
Crystal Springs .....	373	95
Enon (Panola county) .....		
Sept. 3 .....	59	53
First Church, Jackson .....	846	239
Griffith Memorial, Jackson .....	480	255
Moselle (Jones county) Sept. 3 .....	67	58
Moselle (Jones county) .....	51	24
First Church, New Albany .....	457	145
Olive Branch .....	62	23
Rocky Springs (Yazoo county) .....		
Sept. 3 .....	20	
Salem, Covington .....	192	149
Tishomingo Chapel (Alcorn county) Sept. 3 .....	101	
Waynesboro Sept. 3 .....	201	
West Side, Natchez .....	106	63
Crowder, Sept. 3 .....	91	80
Crowder, Sept. 10 .....	109	40
Ellison Ridge (Winston county) .....	115	
Louisville .....	336	70
Parkway, Jackson .....	383	127

—BR—

The following have been recent visitors to The Baptist Record office: Jesse S. White, U. S. Naval Hospital, Portsmouth, Va.; Rev. J. G. Flynt, Rt. 1. Terry; Rev. V. R. Crider, Paynes; Dr. A. L. O'Brian, Jackson; Rev. L. G. Samsing, Pelahatchie; Rev. J. N. Holloway, Bassfield; Rev. J. W. Gray, Jackson; Rev. J. L. Moore, Dossville; Rev. Owen Williams, Utica.



# + INTO ALL THE WORLD +

CHARLES E. MADDRY, Executive Secretary, Foreign Mission Board — E. C. ROUTH, Editor, THE COMMISSION

The Ridgecrest Foreign Mission Conferences at Ridgecrest, August 16-29, were attended by 195 Southern Baptist missionaries, active and emeritus. The Foreign Mission Board had made special efforts to have present all missionaries at home; furthermore because of the war, we had a larger number of missionaries to China who were on enforced furlough. The missionaries representing eighteen foreign mission fields had an unusual opportunity to become acquainted with one another, and to gain a clearer and more sympathetic understanding and appreciation of other mission fields than their own. It was an unforgettable experience.

As Southern Baptists face the gigantic task of helping to rebuild a wrecked world, it is necessary for our missionary leaders to take counsel with one another concerning the wisest spiritual strategy to follow. After this tragic global war we shall face a weary, perplexed world, a hungry disillusioned world, with racial and national programs in the ascendancy. The political, economic, and social order of the nations will be disorganized. Famine and disease and hatreds will be met at every turn. No humanly devised scheme will meet the deepest needs of men. The basis of all plans and patterns for world reconstruction must be the message of the redemptive power of God through Christ. As stated by a writer in the current International Review of Missions, "The missionary in the post-war age must be a person who not only sees new opportunities and methods . . . but is also trained in the techniques of implementing and demonstrating them."

Among the guest speakers at Ridgecrest were Dr. John A. Mackay, president of Princeton Theological Seminary, and Dr. Y. C. Yang, president of Soochow University and a member of the staff of Chinese News Service. Dr. Mackay, a graduate of the University of Aberdeen in Scotland, was for several years a missionary to Peru. The Christ taken to Latin America by the Roman Catholics was a dead Christ, not the living Christ, and the people have been led to trust in images and days and symbols rather than in the living Savior. For many of them religion was not linked with life and Christian ethics. The function of evangelical Christianity, said Dr. Mackay, is to interpret the living Christ to the whole world. We challenge the Roman hierarchy to prove that evangelical Christianity is not congenial to the best life and thought of Latin America.

Bleeding China which for seven years has been fighting for its life is manifesting faith and courage to

a rare degree. From 50 to 70 million Chinese have been driven from their homes. The 450 millions of people in China are carrying on their backs the accumulated experience of forty or fifty centuries. The real dynamic of life in China is spiritual, said the great Christian scholar, Dr. Yang, author of the best recent book on China, "China's Religious Heritage." The majority of cabinet members in China are Christian, and one of every six listed in China's "Who's Who" is a Christian. Fifty-two per cent of those so listed are either graduates of Christian colleges or have received part of their education in Christian institutions. There has never been such an opportunity for Christian missions in China.

Among our own missionaries, incarnating the spirit of Christian heroism in their lives, who searched our hearts and strengthened holy purposes by their messages at Ridgecrest were: Miss Doris Knight, Frank Connely, Miss Inabelle Coleman, W. B. Glass, Miss Mary Alexander, J. T. Williams, Miss Pearle Johnson and Maxfield Garrott representing the Orient; Miss Josephine Scaggs, Robert L. Lindsey, Dr. Everett Gill, Sr., Dr. George Green, Mr. J. C. Powell and Howard McCamey, giving firsthand information concerning Europe, the Near East and Africa; and Mrs. T. C. Bagby, B. W. Orrick, W. L. Cooper, S. E. Goldfinch, L. D. Wood, A. B. Christie, Mrs. Rosalie Mills Appleby, Miss Mildred Cox and Miss Minnie Landrum, portraying ever-enlarging opportunities in Latin America.

In the lead, in all the programs and conferences, were Dr. Maddry and his associate regional secretaries, Dr. M. T. Rankin, Dr. George W. Sadler, and Dr. Everett Gill, Jr. Among the most significant messages were the addresses of these missionary statesmen. One of the highest hours of the intensive post-war planning conference was the message of Dr. Maddry introducing the new secretary-elect, and the response thereto by Dr. Rankin. As Dr. Maddry told the story of his own election twelve years ago, the strenuous experiences during the years of debt-liquidation, the exacting and exhausting labors in connection therewith, the decision to pass on to a younger man the gigantic tasks of mission reconstruction and enlargement in our world mission fields, and the manifest leadership of the Holy Spirit in selecting such a man, the nearly two hundred soldiers of the Cross had a new appreciation of their leader with whom they have joyfully co-operated the last dozen years.

Among the new forces operating in the postwar world will be the ministry of our soldiers and chaplains who

have gone to the ends of the earth and have become more missions-conscious with a new understanding and appreciation of world-mission endeavor. Representatives of all the major nations have gone around the world and have become acquainted with the people of other nations. Modern systems of communication and transportation have compressed the world into one community, and we can no longer be isolationists. Africa, for example, has become acquainted with other countries and never again can be the same. Many soldiers have gone from Nigeria, into India and other lands and have fought by the side of soldiers from other lands.

Dr. Maddry and others reminded us, again and again, that we must feed the starving people in all war-torn lands. In the Orient and in Europe, especially, we shall make open roads for the gospel by ministering to human need in the name of Jesus Christ. Every dollar that is given for this purpose, and more, will be needed. During the Foreign Mission Conference nearly \$6,000 was contributed for relief. The Business Women's Circle of Woman's Missionary Union, in session at Ridgecrest gave approximately \$1,300. Two great-hearted laymen each gave \$1,000. One of the largest gifts came from a lad who handed Dr. Maddry thirteen cents—all that he had—and said he wanted that to be used to feed hungry children.

Southern Baptists will need every dollar that can be provided for relief and replacement of the properties which have been destroyed to say nothing of the essential enlargement of our work. We shall sin against God and against multitudes lost in sin if we fail to see our day of opportunity and disregard the call of Almighty God in this hour of desperate and unprecedented world needs.

In the matter of relief, the question is asked: Why not give all of our relief funds to the government relief agencies? We shall, of course, co-operate with the government program, but we should minister also to members of the household of faith. There are multitudes of Chinese Baptists who, if we do not serve them in their hour of need, will indict us for our failure to measure up to the gospel truths which we have been teaching them. They will say to us as they starve: You've been telling us all along about the love of Christ; where does that love find expression in your own lives? Moreover, relief is one of our greatest evangelistic opportunities to tell people about Jesus Christ who came not to be ministered unto but to minister to others. We can render a service by relating relief to spiritual facts and factors which

can not be done by any government agency.

Among the interesting features of the missionary conference at Ridgecrest were the demonstrations of visual education in missions through moving pictures and photography courses for missionaries. We were indebted to Mr. Hanson Hwang, technical adviser for the Harmon Foundation, and Secretary J. W. Marshall, Miss Marjorie Moore, and Miss Mary Hunter for this part of the program.

## NOW CLUB

DOUBLING THE FIVE THOUSAND CLUB  
A Debtless Denomination Before 1945

I  
Two things Mississippi Baptists have the opportunity of completing soon.

Two things we should tackle with vim and for victory.

First, we should complete our debt-paying program. We could do it by Convention time. We certainly will do it in 1944!

Second, we should complete the Blue Mountain College Campaign for \$200,000 additional endowment.

These things can be done quickly!

## A GREAT BIG DOXOLOGY!

We owe \$51,467.06 as of August 31st, 1944.

Every penny Mississippi Baptists contribute for the next several weeks will go toward refunding \$52,500 outstanding bonds maturing in 1957, but which are being called this year.

As of July 31st, last, our debt figure was \$68,592.97.

During August the Christian Education account received monies as follows: Cooperative Program \$8,607.73, and Now Club \$8,638.18, making a total of \$17,245.91. Out of this we paid \$120 interest coupon.

The above amount wipes out the last of the deficit in the Christian Education column, and leaves us with \$1,152.94 on hand to apply against bonds outstanding.

MISSISSIPPI BAPTISTS ARE ON THE MARCH!

## III

We hope our Baptist pastors, other church leaders, and members will not miss the fine opportunity offered in the five conferences next week at Lucedale, Hazlehurst, Belzoni, Aberdeen, and Holly Springs, September 18-22.

ATTENTION MONTGOMERY COUNTY

There will be a county-wide mass meeting held at Winona church Friday night, September 15, beginning at 8:00 p. m. The purpose of the meeting is to discuss plans for our Associational Training Union work of 1945. Everyone is invited to attend. Miss Louise Hill from the state office will be present.





# Baptist Training Union

BOX 530 — JACKSON, 105, MISS.

AUBER J. WILDS, State Secretary  
MISS RUTH LOFTIN, Young People  
MISS LOUISE HILL, Rural Emphasis  
MISS NELLA DEAN MITCHELL, Office

## ELECTIVE MISSION BOOKS IN STUDY COURSE

The following is a list of elective mission books good for credit as a study course book in the Training Union for the year September 1, 1944, to September 1, 1945. Order these from the Baptist Book Store, Jackson, Miss. Every union should study at least one mission book a year.

**For Juniors:** They Began to Sing (Foreign Mission—China, Japan, Africa, South America); The Topsy Turvy Twins (Foreign Missions—Africa); Indian Blankets (Home Missions); Tia Tells a Story (Home Missions—Cuba); The Traveling Story Hour (Home Missions); Friends Down Under (Foreign Missions—South America).

**For Intermediates:** Builders of a New Africa (Foreign Missions); Wings Against the Blue (Foreign Missions—South America); Daring in the Dawn (Foreign Missions—China); So This is Africa (Foreign Missions); Kimo: A First American (Home Missions—Indians); Dear Margaret (Home Missions—Cuba).

**Young People:** Baptists Building in Brazil (Foreign Missions); Basil Lee Lockett (Foreign Missions—Africa); Frontiers for Christian Youth (Foreign Missions); His Golden Cycle (Foreign Missions—China); By Way of Cherokee (Home Missions); Meet the Youth of Cuba (Home Missions); Follow Me (Home Missions); Home Missions in the New World.

**Adult:** Pioneering With Christ in Chile (Foreign Missions); His Golden Cycle (Foreign Missions—China); Day Dawn in Yoruba Land (Foreign Missions—Africa); The Word Overcometh the World (Foreign Missions, Southern Baptist missionaries); Baptist Missions Among American Indians (Home Missions); A Baptist Generation in Cuba (Home Missions); Home Missions in the New World; Follow Me (Home Missions).

**Resource Books:** Cuba Leaders Resource Book provides helps for the teachers on entire Cuban series. Indian Resource Book provides helps for teachers of entire Indian series.

## Nichols Accepts Call to Ellisville

The Ellisville Baptist Church has recently called Rev. George Nichols, now pastor of the Oil Center Baptist Church, New Mexico, to be their pastor. Brother Nichols has accepted the call and when this is read he and his family will be on the field as they are to begin their work there September 15th. Mrs. Nichols will be remembered by a host of friends in Mississippi as the former Miss Almata Reeves, who worked in the Training Union Department each summer during her college days, and then for one or two summers after finishing college. Brother Nichols is from Florida by way of Texas and New Mexico. He and Mrs. Nichols are both graduates of the Southwestern Baptist Seminary, Fort Worth, Texas. We are happy to have this young couple, with their five

## DR. W. C. TYLER ORDAINED

Thursday evening, August 31, Dr. W. C. Tyler, of the department of Bible of Blue Mountain College and pastor of Wallerville and Cherry Creek Baptist Churches, at the request of Lowrey Memorial Baptist Church, was ordained to the full work of the gospel ministry. The church had as an examining council, at the First Baptist Church, Picayune, Rev. J. Harold Jones, C. S. Moulder, S. P. Powell, E. M. Keebler, Clyde Gordon, Morrell Lee, O. P. Estes.

The testimony of experience of salvation, the answers to questions concerning qualifications and doctrines, and the spirit of the fellowship were all convincing.

The council brought to the Picayune church unanimous recommendation to proceed with the service of ordination. All the preachers and deacons present participated in the service. Dr. Tyler's brother, L. F. Tyler, chairman of our board of deacons, presented the Bible, after which Dr. Tyler spoke on "The Preacher and His Bible."

A free but sincere service of fellowship closed what all felt was a most impressive and significant service. The Picayune church was happy to be requested and permitted to arrange and carry out the service.

## NAVY CALLS FOR CHAPLAINS

"THE NAVY DEPARTMENT REQUESTS SOUTHERN BAPTISTS PROVIDE, AS SOON AS POSSIBLE, SIXTY (60) ADDITIONAL CHAPLAINS. THE NEED IS URGENT."

This telegram from Washington to Dr. Alfred Carpenter, superintendent of camp work, reveals not only a dire need for chaplains, but also an opportunity for a specialized, intensified type of spiritual ministry.

Present requirements are a citizen of United States, pass rigid physical examination, be a graduate of standard college and seminary, between ages of twenty-two and forty-five, and have denominational endorsement.

Southern Baptists have only one hundred fifty-six chaplains on duty in Navy. These additional sixty are needed at once. Acres of men in the Navy are without spiritual guidance of chaplains.

—BR—

Let's pay the Convention debts and also complete the Blue Mountain College endowment fund by the time the Convention meets in November. See next week's RECORD for Roll Call of Churches.

Mrs. L. F. Tyler served a lovely lunch for the council at the church. —O. P. Estes, pastor and reporter.

month-old son, Clint, come with us in Mississippi. The entire denominational program will profit by their coming. Training Union is especially "in the money" as they are both products of Training Union and know its worth.

First Biloxi "Baptist Training Union News," the official voice of this splendid organization comes out with a three-page issue for August. It is filled with short paragraphs, only one paragraph as much as ten lines and that one is just ten and carries the name and address of the boys in service they have heard from recently. It is really a "news" paper, carrying brief news which makes it an extremely interesting sheet. One interesting section is a list of members having a birthday during the month.

Speaking of bulletins: Wouldn't that be a fine thing for your Associational Training Union? At one time we had several associations in Mississippi getting out a bulletin regularly. Hinds-Warren issued one of the best. It was a printed sheet. Let's see how many we can start before 1945 gets a good start on us.

Neshoba Baptist News is a four-page printed sheet gotten out by Missionary Kenneth Hall in the interest of the entire denominational program. The August issue gave special emphasis to Sunday school work, reporting on an enlargement campaign just held when twenty churches cooperated in the plans. A word about W. M. U., the Indian work, and church finances was also helpful. Brother and Mrs. Hall are doing a splendid job. They are truly representative of the type missionaries we need in all of our associations, stressing and promoting the educational phases of church work, carrying out the principle of the thought expressed by Paul, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." Church members need to be taught, trained and enlisted.

## Brewer Church, Perry County, Has Training School

The average attendance during the training school at Brewer church, Perry county, the week of August 20-25 showed the interest of the people in Training Union work. The Manuals were taught to all groups. The faculty—Pastor Aubrey Smith, Adults; Mrs. Sherman Walley, Young People; Miss Louise Hill, Intermediates; Miss Mamie Ruth Walley, Juniors. A story hour is to be started soon which will complete their organization. A challenge to have a Standard Union this quarter has been issued. In connection with the training school a Vacation Bible school was conducted each morning from nine to eleven-thirty, an average of eighteen attended the Bible school. Miss Hill of the Training Union Department had the pleasure of helping in both Training school and Bible school.

## IMPORTANT STEWARDSHIP CONFERENCE SEPTEMBER 22, 1944

We list below the program for the last of the five Stewardship Conferences September 18-22. This conference will be held at Holly Springs, Friday, September 22. Pastors, laymen, and all people in and near Holly Springs should attend this one-day great conference. Speakers from out-of-state and from in the state will be heard. Dr. Earle V. Pierce of Minneapolis will speak at 11:30 a. m. and 8:25 p. m. The program follows:

- 10:00 a. m.—Song Service—  
M. C. Whitten.  
10:15-11:00—The Ground of Stewardship—15 minutes each:  
1. God in Creation—V. Ward Barr.  
2. God in Redemption—  
—J. D. Walker.  
3. God in Providence—H. L. Martin.  
11:10-11:30—God's Storehouse—Jas B. Ray.  
11:30-11:35—Song.  
11:35-12:45—Dr. Earle V. Pierce, of Minneapolis.  
NOON  
2:30-2:45—Song.  
2:45-3:45—Bible Study—George H. Gay.  
3:45-3:50—Prayer and Praise.  
3:50-4:50—God Hath Led Us—W. C. Howard, Ira B. Seale, W. L. Day, John Davis.  
7:15-7:30—Song and Praise.  
7:30-8:00—D. O. Horne.  
8:00-8:25—Song.  
8:25-9:30—Dr. Earle V. Pierce, of Minneapolis.

Let's pay the Convention debts and also complete the Blue Mountain College endowment fund by the time the Convention meets in November. See next week's RECORD for Roll Call of Churches.

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Headache Relief  
**SNAP BACK**  
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and NEW STYLES



## Sunday School Department

E. C. WILLIAMS, Secretary

MISS CAROLYN MADISON, Elementary Secretary

### September Emphases

Three in September!

Three what? Three emphases, of course!

Election of officers and teachers! Officers' clinic! Promotion Day!

These are the three special items for consideration by the Sunday school during the month of September. Each should get the necessary thought and planning to make it count for the most. We wish every school the greatest success in these three particular items for September emphasis.

### Six Conversions!

In a report of a Negro Vacation Bible school in Hattiesburg, Mrs. Carl Kosanke states that there were six conversions.

This is additional evidence of the evangelistic value of the Vacation Bible school to all our people regardless of race or color.

Quite a number of excellent workers from the white Baptist churches of the city of Hattiesburg have greatly helped several of the Negro churches of the city promote vacation schools, of which the above is one. It would be great indeed if all of us would thoroughly learn the valuable lesson that we need to give whatever help we may to our colored people in the business of teaching them the word of God and winning them to Christ.

### Four Plus One

In sending in the report of his last Vacation Bible school, Rev. A. A. Ward, Lena, states that he had a school in each of his four churches, and then one extra at another place. That's a mighty good record anywhere and we only wish that every pastor had the vision as to the value of these schools for each church served regardless of size or location.

### August Standards!

The standard units for August were these: Beginner department, Hazlehurst, Mrs. W. A. Shaw, superintendent; Laura Mosby, Adult class, Canton First, Mrs. Mary E. Galloway, teacher; Bena Virden, Adult class, Canton First, Mrs. Hermon Dean, teacher; T. E. L., Adult class, Morton, Mrs. Ray Dykes, teacher; Adult department, Canton First, D. A. Spence, superintendent.

The Mt. Olive school, Rev. L. R. Alford, pastor, E. E. Polk, superintendent, is back on our standard list after an absence of some time. It didn't take Pastor Alford long to bring it up after he moved on the field a few weeks ago.

The Business Women's Adult class, Calvary Jackson, Mrs. S. L. Webb, teacher, is also among our August standards.

Thanks to all these leaders for sending in their applications for standard recognition, and congratulations to them upon the achievement of this excellent mark.

Remember, that if your class or department gets on our standard list for this Sunday school year we must receive the application right away since the year ends September 30. Our state is second only to Texas in the South in the number of standard units. Help us keep it going.

### Bon Voyage

For some few years the superintendent of young people's work of the Baptist Sunday School Board has been preparing a program each year to be given by the young people's departments of our Sunday schools in honor of those members of the department who will soon enter new or different realms of activity.

This year a very excellent program of this type has been prepared by Mrs. Henry E. Love of the First Baptist Church, Jackson, at the request of Mr. Philip Harris of the Sunday School Board. The title of the playlet, CREATIVE LIVING IN A CHAOTIC WORLD. Mrs. Love has rendered very excellent service in the preparation of this splendid program.

We have several copies of this Bon Voyage program in our office and will be glad to mail one to any one requesting it. The plan is to present this program before our young people get away for other activities, school or otherwise. This program may be presented at the Sunday morning department assembly or at one of the Sunday night services.

### We Need Your Help

The Vacation Bible school season is over and we have received a great number of reports, but there are yet scores of schools that have not reported to us. We hope you will do this at once so as to avoid any delay in getting a complete record of all the schools held in the state this year. There have been so many enthusiastic reports and statements of these 1944 Vacation schools that we are led to feel that it has been one of our very best years in this respect, certainly as to efficiency of work done, and we hope in the number of schools.

Therefore, you can greatly help us by sending your report to us at once. If you want a regular blank, we shall be glad to send it on request. Or, you may give us the principal facts on a postal card and we shall gladly transfer the information to the regular blank. Thank you for this favor.

### Almost Gone

This Sunday school year is almost gone. But even with the remaining two weeks left lots of good can come by careful checking and planning so as to close out the year in a most encouraging manner. This has been a great year for us in many respects and we wish each and every superintendent a most successful conclusion of another fine Sunday school year as this one ends September 30.

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JACKSON MISSISSIPPI

### DR. WALTER L. JOHNSON PREACHES IN REVIVAL AT BROOKSVILLE AUGUST 13-23

The Brooksville Baptist Church closed its ten days' revival period August 23. Dr. Walter L. Johnson, pastor of First Baptist Church, Philadelphia, Miss., brought a series of twenty-one gospel messages. In addition to these the aggressive Philadelphia pastor conducted, for 45 minutes prior to the evening services, a series of conferences on the various phases of the church work. As a result the Sunday school is making a special effort to become standard, and the Training Union began a study course September 4, in an effort to enlarge and strengthen this much needed part of the church work. This writer believes that conferences of this kind, held in conjunction with the revival services, will help to keep the revival fires burning and the church functioning well long after the meeting closes.

The revival messages were sound, constructive, and inspiring, and simple enough for a child to understand. There were eleven for baptism and four by letter.

The Brooksville church had just

### DENOMINATIONAL CALENDAR

September

Evangelism.

W. M. U. Training School, Louisville, Ky., Opening. Officers and Teachers Election in Sunday School—Promotion Day.

B. T. U. Promotion and Reorganization.

Now Club Special Emphasis.

Cooperative Program Emphasis.

Daily Bible Reading.

Mississippi Baptists Will Owe No More—November first, 1944.

B. T. U.—Promotion and Reorganization of Unions. Fall Study Course Month. State Workers Enlargement Campaign.

Associational Mass Meetings.

W. M. U. Convention, Oklahoma City, Sept. 20-21.

taken a census prior to the meeting, and many possibilities were revealed thereby. The census and the result of the meeting has shown the church membership the great opportunities that lie ahead. Let all pray that this progressive step will be accelerated and that Christ's Kingdom will be greatly advanced by this church.—G. Lee McIntyre, pastor.

## Chaplains In the Army of the United States

In colonial America the militia companies were organized by towns and smaller communities. The local clergyman naturally served as chaplain of the company on training days and similar occasions. If the militia went on any extended expedition, some of the younger clergymen were chosen to accompany them without much formality in their selection.

When the Revolution broke out, many ministers went to the camps to conduct services and minister to the men in other ways. In the Continental Army chaplains were assigned to regiments, separate units, and hospitals. For a time after the return of peace the Reverend John Hurt of Virginia served the one brigade which constituted the Army at that time, and he is usually considered the first chaplain in the Army of the United States.

Chaplains were appointed to the regiments raised for the War of 1812, but for 20 years afterward the only chaplain in the Army seems to have been the one at West Point. He was also the professor of Geography, History, and Ethics. From 1838 until the Civil War chaplains were assigned to army posts, except for those who served regiments during the war with Mexico. Two Catholic chaplains served during the Revolution. Three Catholic chaplains went to Mexico with Taylor's army, one of whom was killed by Mexican guerrillas.

A total of 20 chaplains was authorized for the regular army until 1849 when the number was raised to 30. This number remained in force until 1861. During the period prior to the Civil War three Catholic chaplains served in the regular army.

In 1861 regimental chaplains were authorized, and Jewish rabbis were made eligible. After the war, post chaplains became the rule once more. In 1878 a chaplain was put in charge of the educational program of the entire army. In 1899 endorsement by the churches to which chaplains belonged was required for appointment.

There were 74 chaplains in the regular army and 72 in the National Guard when the United States entered the war in 1917. During the war 2,363 were commissioned in one of those components or in the National Army, of whom 57 were Negro chaplains. Of this number 23 died in service, 27 were wounded, and 59 received decorations from the United States or an allied government.

Several hundred reserve or National Guard chaplains served with the Civilian Conservation Corps during the years of its activity, and many of these were called to active duty under the training program that preceded the attack upon Pearl Harbor. Several thousand chaplains have been appointed from civilian life to serve the army raised for the prosecution of this war.

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## EAST McCOMB CHURCH



REV. W. A. GILL

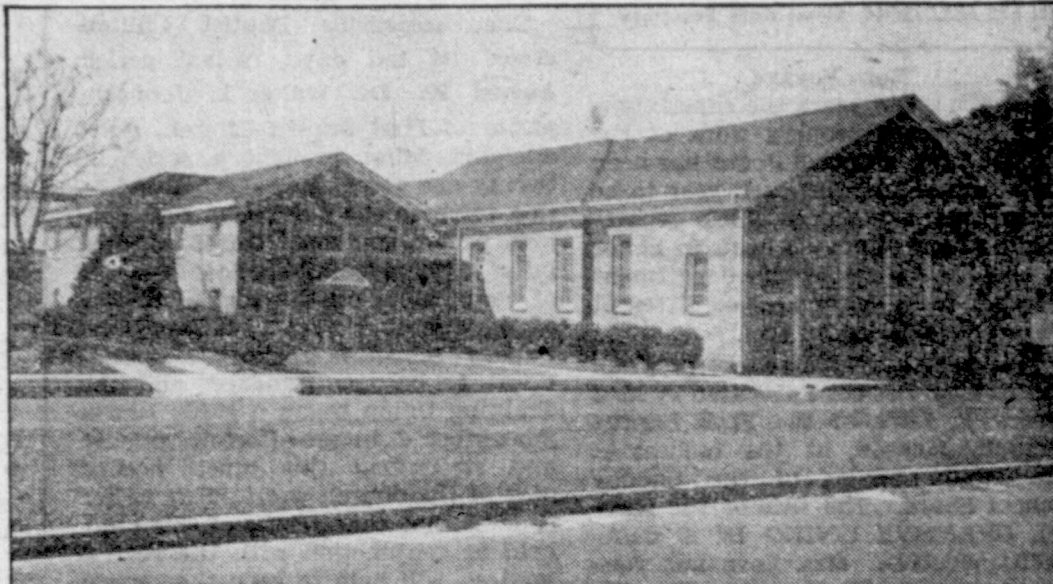
### EAST McCOMB CHURCH CELEBRATES PASTOR'S 25th ANNIVERSARY

Church Has Made Much Progress Since 1901

East McComb church celebrated the 25th anniversary of the pastorate of Rev. and Mrs. W. A. Gill with all day services on September third. Dinner was served under the tabernacle to the large crowd of members and visitors.

Although celebrating the 25th anniversary, Pastor Gill has served East McComb for twenty-eight and one-half years. Prior to the present twenty-five year pastorate he served the church for three and one-half years. After an absence of seven years, he came back on September 1, 1919, and has served the East McComb church continuously ever since.

The East McComb Baptist Church is the result of a mission Sunday school, sometime during 1900, which grew rapidly and in 1901 Rev. S. W. Sibley led the people in the organization of East Side Baptist Church, with 27



charter members, two of whom still live, Elzie Jordan and Mrs. J. M. Patterson. Rev. S. W. Sibley was called as the first pastor of the church. The following men have served as pastor of the church: Reverends S. W. Sibley, J. B. Quinn, F. E. Butler, W. A. Gill, P. S. Rogers, J. H. Lane, William H. Williams, W. A. Gill (second time), and H. Phiffer Porter, co-pastor.

From the first small frame building the church has grown to a plant valued at over \$30,000.00 and from 113 members in 1919 to 1,008 at present. In October, 1919, the pastor's home was purchased by the church. A baptistry has been built, addition on the front of building and an annex in the rear. In 1938-39 the new educational building was added, which gave twelve additional Sunday school rooms. The church and the educational building were both brick veneered. During 1939-40 the all-steel, comfortable and spacious tabernacle was erected. Nineteen forty-four found the church still growing and needing more space. Three large rooms were added, as well as a basement, under the front of the church auditorium. A beautiful painting for

the baptistry has added much to the beauty of the church and the baptismal services.

A church library, with over 250 books, has been added. A new Service Roll and Honor Roll has also been added to the auditorium.

During the past year there have been 136 additions, 82 by baptism.

All material progress has been made without debt and the church has all bills paid and money in the treasury.

—BR—

**Horseshoe church, Holmes county:** Although we have no church house as yet we meet in the home of one of the members. We plan to build this fall. Our pastor, H. W. Roberson of Lexington led in our revival. There were three additions.—Reporter.

**Pontotoc:** During the past year 51 have united with our church; 28 of them by baptism.

**Don Jones** has resigned the work at Marion in order to finish his work at Mississippi College. Carl Talbert, native Mississippian and at present pastor at Buchanan, Va., has been called and is expected to accept.

**Mrs. Lallie Woodruff**, clerk of Amity church, Chickasaw county, sends a nice club of subscriptions and asks that the Record be started at once. Friends like that help our circulation.

**Mrs. Carline Sullivan**, Sunday school superintendent Bunkley church, in Franklin county, has sent a nice club of 14 subscriptions. It helped us above the 42,000 mark.

**Enlistment Pastor E. D. Estes** is at it again. He recently sent a nice list of subscriptions from Harmony church, Carroll county.

**Centerville, Carroll county:** We have just closed a good meeting. There were eight additions by baptism and one by letter. Our pastor, L. D. Sellers, did the preaching.—Mrs. W. B. Duggins, reporter.

**Twenty-Eighth Avenue, Hattiesburg:** Our revival began September 10. C. H. Hogan of First church, DeQuincy, La., is doing the preaching.

**Covenant church, Choctaw county:** Our meeting was conducted by the pastor, C. F. Anglin, the fourth week in August. Good crowds and great interest were in evidence all the week. No additions.

**Providence, Choctaw county:** Our meeting was conducted by the pastor, C. F. Anglin, the third week in August. Music by Miss Dixie Webb, Itta Bena. Edwin Tennyson directed the song services. Visible results: four by baptism.

## MRS. GEORGE P. KEAHEY

Mrs. George P. Keahey, who was a member of Souenlovie Baptist Church, Clarke county, passed away on August 5, 1944, at the age of 68 years. Her children were blessed by her presence and counsel during the many years she was permitted to live.

As long as health permitted she served faithfully in the church she loved and ministered to those in need. Even though an invalid for three years she did not complain and was always patient and kind.

Her last words were: "I'm ready to go—only waiting for the call."

Oh, may we live from day to day so at last we, too, can say—"When the night comes on, and the lights are low, All is well, I'm ready to go."—Her daughter, Mrs. Ruth Sanders.

—BR—

Let's pay the Convention debts and also complete the Blue Mountain College endowment fund by the time the Convention meets in November. See next week's RECORD for Roll Call of Churches.

—BR—

**Jerusalem, Attala county:** J. G. Flynt, pastor at Bethesda, Hinds county, recently led in our revival meeting. There were 13 additions. This church has been having one Sunday afternoon a month, but plans are on foot for them to have preaching twice a month.

## PASTOR AND WIFE HELP BUILD LST'S

**Pittsburgh, Pa.—(RNS)—**An Allegheny county minister and his wife have teamed up to help push the Japanese out of the South Pacific by building LST's (landing ship tanks).

The couple, the Rev. and Mrs. Thomas E. Mills, Laurel Gardens, are working side by side at the American Bridge Company plant in Ambridge every day, although both are physically handicapped.

Mr. Mills' job is to fit the steel pieces into position while Mrs. Mills welds them together, one of the first steps in the building of the tank landing barges at the Ambridge plant.

Mr. Mills is an ordained Baptist and Nazarene minister. He is a former pastor of the Christian Missionary Alliance at North Bessemer and is now on call as visiting minister for a number of churches.

—BR—

**Jesse S. White, PhM/C, U. S. N. R.**, who is now teaching in the Hospital Corps school, U. S. Naval Hospital, Portsmouth, Virginia, was a recent visitor at The Baptist Record office. He came by to renew his subscription to The Baptist Record. He formerly taught in the high school at Oakland, Miss., and his home is at Cleveland, Miss.

## KNOW YOUR BIBLE

TRIPLE QUESTIONS FOR TEACHER AND CLASS  
DEPARTMENT OF LITERATURE, BIBLE, AND HISTORY

(Answers on Page Fifteen)

1. Chestnut trees are mentioned only twice in the Bible. How were they used, and where in the Bible will you find them?

\* \* \*

2. "I was delivered out of the mouth of the lion." It has two interpretations. What are they, and who said it?

\* \* \*

3. The Israelites were forbidden the possessing of a certain animal, and a well known ruler disregarded it. Can you name the animal and the ruler?

\* \* \*

4. Which one of the several Mary's mentioned in the Bible was first appeared to by the risen Lord? She owed much to Him, and what was she called?

### JACKSON LAYMAN GIVES \$1000 TO BLUE MOUNTAIN PROFESSORSHIP

Blue Mountain, Miss., Sept. 7.—D. C. Simmons of Jackson, one of the five contributors to the Modena Lowrey Berry Professorship of Bible at Blue Mountain College, has just made a gift of \$1,000.00 to the W. T. Lowrey Professorship of Social Science.

—BR—

## SELECTED EDITORIAL

(Continued from Page Four)

the state, to exercise his power as chief executive as authorized by our laws as quoted above, and request the state tax collector to file suits as provided in Sections 2000 and 2001, against all who have paid the special tax of ten per cent levied on liquor by the 1944 legislature, and we further petition the state tax collector be requested to file suit separately for each and every month the tax may have been or may be paid.

—Clarion-Ledger.

—BR—

**Sumrall:** Under the direction of Training Union Director R. M. Sumrall we recently had a study course. Books were taught for Juniors, Intermediates and Seniors. Teachers were: Miss Bonnie McDonald, Mrs. T. W. Talkington, Miss Dorothy Parker. Miss McDonald was our Home Science teacher and is now in the WAVES; Miss Parker is our missionary volunteer and is now preparing herself in college.—T. W. Talkington, pastor.

**From the bulletin of First church, Hammond, La.,** we learn that the Pontchatoula church has called J. Price Brock to become pastor. He has accepted and began his work there September first.

**Many Baptists throughout the South** will be grieved to learn of the recent death of Rev. M. P. Hunt of Louisville, Kentucky. More than 80 years of age he had spent most of his life as a Baptist pastor. He had a host of friends throughout the South.

**Lexington: 1944** has been a good year with us. There have been 44 additions, 26 of them by baptism. Total contributions for the first nine months reached \$8,000. Our Sunday school is growing in numbers and quality. We have a good Training Union. All are rejoicing over the good mid-week prayer services. Often attendance at prayer meeting is more than the Sunday evening attendance. The high mark at prayer meeting is 63. We have raised the salary of our pastor, H. W. Roberson, twice.



# Sunday School Lesson

Prepared by Bracey Campbell

Lesson for September 17  
DAVID DECLARED KING  
II Samuel 1-5

Printed Text: II Samuel 2:4-7; 5:1-10  
I. David in Mourning. II Samuel 1.

Here we have the picture of a great man mourning for a fallen foe. Poor Saul had done his worst in his efforts to kill David, and David had always succeeded in slipping out of the nets Saul set for him; and now, through no effort of David's, Saul is dead. He was in the beginning an able man, capacitated to become an able king; moreover, there had been poured upon his head the anointing oil which set him aside as the Lord's selected man. Hence, David's firm determination not to touch a hair of him in violence. Now at the hands of the enemies of Israel the armies of Saul are in defeat, and because of this, Saul is dead.

"Thy glory, O Israel, is slain upon the high places! How are the mighty fallen." So David takes up his lamentation in an elegy as remarkable as any ever uttered. David's character here shows in the finest light. He remembers not the wrongs he had suffered at the hands of Saul, only that he was the Lord's anointed, and that he represented the glory of Israel before the world. David was big enough to subordinate his own heartaches and feelings that he had been wronged at the hands of Saul to the consideration of the larger matters that affected the honor and welfare of Israel.

II. David Rises While He Kneels.

II Samuel 2:1-7.

Saul is dead, and that death is a matter of tremendous importance to the young man David who, years ago had secretly been anointed king in the place of Saul. With Saul out of the way, David will of course assume the kingly authority. No! Not "of course" at all. Not David! He goes upon his knees in inquiry of the Lord as to what the Lord would have him do. The assumption of authority over Israel is a great matter and David will attempt to learn the will of the Lord.

Now, is David's course practical? Was it best for him to go to God in prayer for guidance along the path of his duty? David had been anointed. Why now, any further hesitation, or asking? Did David's course in going to the Lord in prayer here save David any time? Did he get at his big task any the sooner for waiting on God in prayer? He was going to receive a kingdom and was anxious to make no mistake.

But David's receiving a kingdom was no more important to him than my work is to me or yours is to you. Our God sets before each of us a task as big as we are. The work is to the worker, the deed to the doer, and the best thing you or I can do is the biggest thing we can do, and no more important to any man of any station is his work than is yours to you. God answered David. And will He not also answer you? Have you asked of Him? Did He not say, "Go" or "Stay"? Has His eye not been upon you, and has His counsel not guided you as far as you would ask for it?

In His counsel David went up to Hebron. Now Hebron was down from

some points in Israel, but it was "up" for David, because it was in the path of God's will, and that path is the upward-sloping road. Have we come up? Are we going up? If so, it is by the counsel of the Almighty.

III. Over All Israel.

With David's elevation to rulership over Judah at Hebron began his long reign of forty years over the people of God. From the early years of his reign began the practices upon David's part which led to all the trouble he ever had. David sinned, and he reaped the bitter fruit of his wrong. He did wrong, and the consequences of his wrong-doing lashed him like a scorpion whip.

David was a polygamist and his example has furnished argument and encouragement to those who practice this godless custom from that day on to ours. It is no argument of any legitimate force that other kings did the same thing. From the beginning, in the desire of God it was not so; but the pair, one husband and one wife, was the model of the Almighty. So David was a sinner! How then could God use him? Well, how would He get anything done if He did not use sinners? There is only one class of people in the world—sinners. But there are two classes of sinners: sinners saved by grace, and unsaved sinners. Now, the mercy of God, the grace of God, saved David. He said so, himself. And as a saved sinner, he turned his face toward God.

In one sense David was a perfect man. He looked toward God. The bent of his life was godward, and this made his life to stand out in contrast to the lives of the kings around him as the light in contrast to the dark.

The best man in a better community may not be as good as the best man in a better community, but the best man in any community deserves the commendation of good man and a gracious God for the fact that he is the best, that he lives in accord with loftier standards than his fellows do.

So David's throne was established in Israel, as he deserved that it should be. When he and his children sinned, they received chastisement at the hands of the Lord; but the mercy of God was never withdrawn from them.

—BR—

## Do FALSE TEETH

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For Biliousness, Sour Stomach,  
Flatulence and Headache, due to  
Constipation, take Calotabs. Use  
only as directed.



REV. SOLLIE I. SMITH  
who now serves Stonewall full time.

## D. M. NELSON, JR., ENTERS NAVY CHAPLAINCY

Dr. D. M. Nelson, Jr., has resigned as pastor of the Second Baptist Church, Richmond, Va., in order to accept a commission as a chaplain in the navy. He is to report to the Chaplain's School, Williamsburg, Va., on September 15.

Dr. Nelson is the son of the president of Mississippi College and was reared in Clinton. He is a graduate of Mississippi College and of the Southern Seminary at Louisville. He earned the Th.D. degree from the latter institution.

He was an outstanding student at Mississippi College, graduating with "great distinction."

—BR—

The first Indian Bible Institute was recently held at Sacaton church, Arizona. Mr. and Mrs. Frank Frazier, missionaries, and Dr. J. B. Rounds, superintendent of Indian missions for the Home Mission Board are responsible for this new work.

According to the Maben press "The meeting which recently closed at the Baptist church was the greatest revival in 20 years—so adjudged by many who are in position to speak authoritatively. It was truly an old-fashioned revival of church members of all denominations—the very thing we all need. The pastor was assisted by Rev. Tom Collins. Robert Cooper of Aberdeen led the singing to the satisfaction of all." The article also speaks in highest terms of Mesdames Taylor and Shuffield stating that they performed their duties as pianist and organist in their usually proficient manner.

"I had a beard like yours once, but when I realized how it made me look, I cut it off." "Well, I had a face like yours once. When I realized I couldn't cut it off I grew this beard."

—BR—

## LINCOLN COUNTY CHURCH HAS FULL-TIME PROGRAM

New Prospect church, Lincoln county, has adopted a full-time program and called Pastor J. W. Burnett full-time instead of one-half time. He has been giving half time to New Prospect and half time to Brownsville in Hinds county. The Sunday school and Training Union attendance average 125 and 80, respectively. Another factor in the progress of this church is the three W. M. S. circles that serve so effectively.

Pastor Burnett states that the EVERY FAMILY Plan of The Baptist Record has helped this church to catch a larger vision and to proceed accordingly.



W. M. PRIVETT  
who has been choir director at Stonewall for 27 years.

## PASTOR SAYS RADIO IS "LAZIEST WAY" TO RELIGION

Schenectady, N. Y.—(RNS)—Preaching over Station WGY here under auspices of the Schenectady Council of Churches, the Rev. Frederick A. Shippey, pastor of the Stanford Methodist Church, declared that "the radio is the laziest way to get religion." He urged his listeners to go to church where "you can't turn off the services."

"It will do you good to endure the heat, the crowded transportation facilities, and other inconveniences of reaching church, especially on Sunday," he said.

—BR—

Have you heard about the naval officer on watch aboard ship who got angry at something, rushed to the speaking tube and yelled to one of the men below: "Is there a blithering idiot at the end of this tube?" "Not at this end, sir," came the calm reply.

Johns Baptist Church was organized Sept 3 with 34 charter members. Regular Sunday school and Training Union work has been started. The organization came after a revival led by L. G. Sansing, Brandon and Pelahatchie pastor. Pastor Sansing says this will be an EVERY FAMILY church. They hope to build as soon as possible.

It has come to the editor's attention that some "free-lance, fly-by-night," so-called Jewish evangelists have been visiting our churches, collecting funds, criticizing our people, and it will, therefore, be advisable to inform such that Southern Baptists are engaged in a work among Jews and need not the assistance of these men.

We have had a good meeting at Burns, Smith county. The pastor was invited to do the preaching. There were indications that this was the best revival in this church in some time. There were six additions and the church was greatly revived.—C. J. Hughes, pastor.

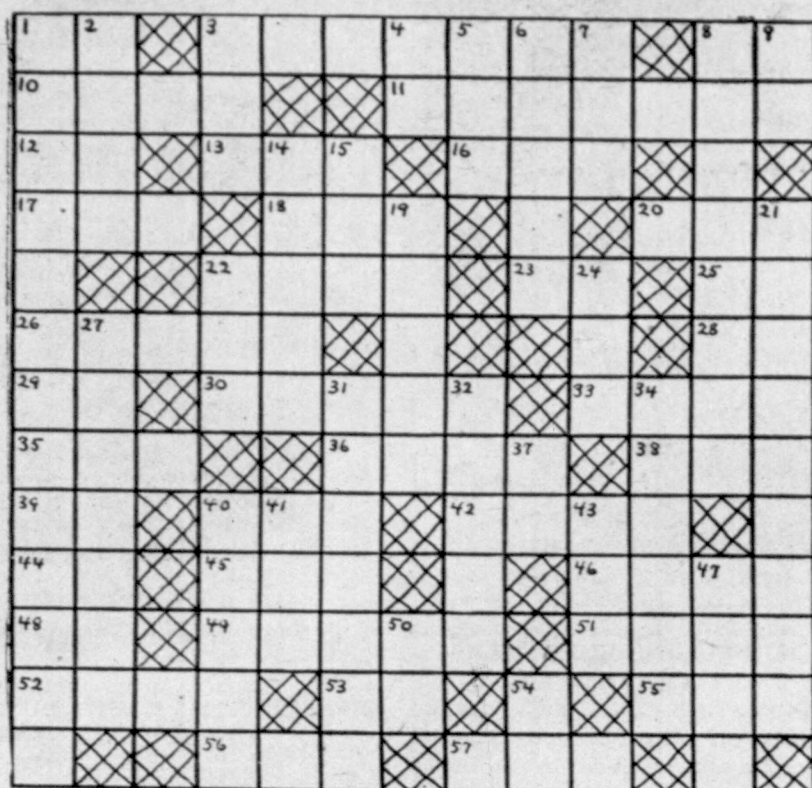
When the editor of The Baptist Record was pastor at Pontotoc two of the most faithful members were Walter Ferrell and Claud Hardin. These two brethren were recently elected deacons. Thus two worthy men were honored and the church gets two excellent deacons.

—BR—

Let's pay the Convention debts and also complete the Blue Mountain College endowment fund by the time the Convention meets in November. See next week's RECORD for Roll Call of Churches.



## OUR CROSSWORD PUZZLE



"And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: And he opened his mouth, and thought them," —Matt. 5:1, 2.

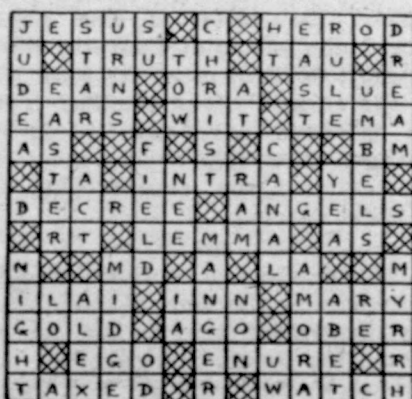
THE SERMON ON THE MOUNT  
ACROSS

- 1 "but . . . be cast out."
  - 3 "... are the merciful."
  - 8 Mother.
  - 10 Man.
  - 11 Part of Massachusetts.
  - 12 Book of Old Testament.
  - 13 "Ye . . . the salt of the earth."
  - 16 "Ye are . . . light of the world."
  - 17 "to . . . I am ashamed," Luke 16:3.
  - 18 Challenging.
  - 20 "the . . . is not yet," Matt. 24:6.
  - 22 "keep thyself . . ." I Tim. 5:22.
  - 23 "your Father which is . . . heaven."
  - 25 Note.
  - 26 Distribute.
  - 28 "even . . . your Father which is in heaven is perfect."
  - 29 Tellurium.
  - 30 "lowly in . . ." Matt. 11:29.
  - 33 Near the ear.
  - 35 Climbing shrub.
  - 36 Animal.
  - 38 Black bird.
  - 39 Asiatic tree.
  - 40 "... they shall be comforted."
  - 42 "for . . . shall be filled."
  - 44 Old note.
  - 45 One who excels.
  - 46 Hebrew month, Neb. 6:15.
  - 48 From.
  - 49 "for they . . . obtain mercy."
  - 51 "... his own soul," Matt. 16:26.
  - 52 Slave.
  - 53 "... with him twain."
  - 55 A matter.
  - 56 "may . . . your good works."
  - 57 "called the children of . . ."
- One of the Beatitudes is 3, 13, 16, 22, 23, 30, 40, 42, 59, 56 and 57 combined.

## DOWN

- 1 The "sermon" contains . . .
- 2 Percolate.
- 3 Snake.
- 4 Palmetto state.
- 5 Jesus, wearied with His journey, "... thus on the well."
- 6 "the sons of . . ." Jer. 40:8.

## ANSWERS TO LAST WEEK

MISS MARGARET McCLELLAN COM-  
ING TO BAPTIST WORKSHOP  
Will Serve As Baptist Student  
Secretary At M. S. C. W.

Miss Margaret McClellan, of Birmingham, Alabama, has been elected as Baptist student secretary at M. S. C. W., according to Dr. J. D. Franks, pastor of the First Baptist Church of Columbus. She began her work Sept. 9.

Miss McClellan comes to this position with the highest testimonials of recommendation from those who know her splendid qualifications and fitness for such a responsibility. She is a native of Alabama. She was graduated from Howard College, Birmingham, in 1941, with a B. A. degree, majoring in English. While a student there she was outstanding as a leader in the religious life of the students of the college and of the state, serving as president of the Howard Baptist Student Union, president of the Birmingham Baptist Student Union, vice president of the Alabama Baptist Student Union. During her summer vacations she was busy leading in youth revivals and in Vacation Bible schools. In other capacities she was recognized as a leader at Howard, serving as a member of the Student Senate, Howard's student government. In her senior year she made "Who's Who Among Students in American Colleges and Universities."

She received her Master in Religious Education degree, after two years of study at the W. M. U. Training School of the South, Louisville, Ky., in 1943. Since then she has served as Baptist student counsellor to the Baptist students of Mary Washington College, Fredericksburg, Virginia, where she did an outstanding piece of work of pioneering in B. S. U.

Miss McClellan comes to Columbus at the beginning of an important epoch in the life of the student work at M. S. C. W. when friends of the cause over the state are proposing to erect a new permanent and adequate Baptist student center building.

unto the end of the world," Matt. 28:20.

54 "Take . . . thought for your life."

## LITTLE WHITE CHURCH

Ruby Dell Baugher, Moganfield, Ky.  
There's a little white church away  
from the road

On a sun-kissed knoll of the country-  
side

Where many a sermon has warmed  
the hearts

Of eager ones following the way of  
the Guide.

In its altar and pews many prayers  
were prayed

That lifted heavenward the rough  
paths trod

And sweet was the peace that hovered  
around

The souls "born again" into the  
Kingdom of God.

But now no minister reads from the  
dear old Book

In the little white church on the  
sun-kissed hill.

In the dust-covered altar and pews  
are no prayers,

The hymn books are closed and the  
organ is still.

"No money for a preacher?" Ah, how  
can that be

When great is the expense for the  
wrongs that are done?

Where "God is not mocked" only  
eternity can tell

The many motives changed ere their  
crimes are begun.

Lord, the countryside languishes; not  
all can go

To the town to worship where lights  
are bright.

Bring back devotion in the little white  
church

And its far-reaching influence for  
God and right.

Stand a real awakening that will fling  
wide the doors,

Fan into a flame the only spark of  
love,

Send a shepherd, dear Lord, to bring  
back the sheep;

Gather the little white churches into  
Thy courts above.

—BR—

Let's pay the Convention debts and  
also complete the Blue Mountain Col-  
lege endowment fund by the time the  
Convention meets in November. See  
next week's RECORD for Roll Call of  
Churches.

TO CHECK  
**MALARIA**  
IN 7 DAYS  
take **666**  
Liquid for Malarial Symptoms.

When **EXHAUSTION** leads  
to **Headache**

Don't let headache double the mis-  
ery of exhaustion. At the first sign  
of pain take Capudine. It  
quickly brings relief, soothes  
nerves upset by the pain. It is  
liquid—already dissolved—all  
ready to act—all ready to  
bring comfort. Use only as di-  
rected. 10c, 30c, 60c.

**CAPUDINE**



LET SMILING SCOT  
"CLEAN UP"  
EXTRA MONEY  
FOR YOUR GROUP



WRITE NOW FOR SPECIAL  
INTRODUCTORY OFFER

Hundreds of Cleaning Uses  
All Over the House



Earn extra dollars this fall by  
making SMILING SCOT avail-  
able to friends and neighbors  
in your spare time. No expe-  
rience needed. Thousands of  
church groups and individuals  
sell SMILING SCOT on a  
money-back guarantee, using  
our proven test-card plan to  
make extra cash and to raise  
funds. Use at home—see how  
quickly, easily, it does 100  
cleaning tasks—walls, wood-  
work, laundry, dishes. Write  
today! OHIO LABORATORIES,  
Inc., Dept. R-1, 5 E. Long St.,  
Columbus 15, Ohio.

## Effective October First

For some time we have been printing a special page for a very  
few of our churches—maybe a dozen—and charging only \$5 for  
it, for a particular week. All of that \$5 went to the printers.

In addition there has been extra work entailed in mailing  
each such special issue. The bundles containing the special issue  
must be watched for in the midst of over a hundred bundles.  
Mailing files are kept by postoffices. Subscribers from some  
churches get mail at as many as six different postoffices. Where  
more than one postoffice is involved in a given list, mailing plates  
must be pulled from the galleys, and replaced after mailing. For  
instance, one such special issue took the time of two of our  
workers for four hours. Another took two workers a good part  
of mailing day, and so it goes. Recently a special page caused  
three ads to be left out. These ads are paid for. Even so, this is  
only a part of the story.

We have been absorbing the extra cost at this point—mean-  
ing that other churches and causes share the cost for service re-  
ceived by those churches using the special page.

Effective October first we are to begin making the small addi-  
tional charge of \$5 covering mailing costs, etc., for each such spe-  
cial page. Those in charge of Mailing and Business Management  
are unanimous in feeling that this is necessary to cover the cost.

Yours for business methods in the King's Business,

BAPTIST RECORD  
DEPARTMENT OF BUSINESS MANAGEMENT  
Box 530 — Jackson, 105, Mississippi



### MISSISSIPPI COLLEGE PLANS NEW BUILDINGS

Mississippi College is out of debt. The Alumni Association is out of debt. The Clinton Baptist Church is out of debt. We are all set to go forward. President Nelson has announced that our goal after the war will be 1000 students. A movement has already been started to increase the endowment. Plans are being talked for an administration building. Two dormitories for women are included in the plans for improvements that are to be made. The Board of Ministerial Education already has a large part of the necessary funds for building more apartments for married ministerial students. The church has bought the lot and has started a fund to erect an educational building and student center. Equipment is being bought to start a Home Science department. A search is being made for music teachers with the idea of putting the music department of Mississippi College on a par with any in the state. We believe the future holds great things in store for this denominational center.

Dr. Bryan Simmons has been employed as field representative, and there is no question as to his ability to do his job in a big way, but let us not leave it all to him. Let every friend of Mississippi College and of Christian education get busy. Contribute to one of the proposed improvements. Talk to prospective students, and tell them about us, and us about them. Help make Mississippi College the kind of a school Mississippi Baptists want.

Many new students entered this term and more are expected when the next term begins—November 1. It is time for thankfulness and for rejoicing and for action.

—BR—

Let's pay the Convention debts and also complete the Blue Mountain College endowment fund by the time the Convention meets in November. See next week's RECORD for Roll Call of Churches.

## Money Back If Blackheads Don't Disappear

Get a jar of Golden Peacock Bleach Creme this evening—use as directed before going to bed—look for big improvement in the morning. In a few days surface blemishes, muddiness, freckles, even pimples of outward origin should be gone. A clearer, fairer, younger looking skin. Sold on money back guarantee at all drug stores or send 50c, plus Federal Tax, to Golden Peacock Co., Inc., Dept. JLI, Paris, Tenn., for regular 50c jar, postpaid.

**Golden Peacock  
BLEACH CREME**  
30 Million Jars Already Used

## FEEL PEPPY—RELIEVE BACKACHE

DUE TO FATIGUE AND EXPOSURE



**EN-AR-CO**

Feel like stepping out again by relieving that backache (due to fatigue and exposure). Just rub on some En-ar-co and instantly it begins its four-fold work of helping soothe that back. Pleasant. 60c and \$1 at your druggist. Caution: Use only as directed. National Remedy Co., N. Y. C.

## RASH, ITCHING, TETTER EXTERNALLY CAUSED

Use Grays Ointment. Contains swiftly soothing mentholized pine tar, antiseptic oils, etc. Excellent for soothing externally caused itching, rash, tetter, chafes, irritations, etc. Famous since 1820. 35c package.

### NORTHERN BAPTIST ASSEMBLY GROUNDS FORMALLY DEDICATED

Green Lake, Wisc.—(RNS)—The Northern Baptist Convention's recently acquired 1,000-acre assembly ground here was formally dedicated "as a place which will furnish a blueprint to everyone who comes here by which they may build their lives."

Those were the words of the Rev. C. Oscar Johanson, pastor of Third Baptist Church at St. Louis, Mo., in his dedicatory sermon, after Mrs. Leslie Swain of Providence, R. I., president of the Convention, had emphasized the need for a "contagious Christianity undergirded by consecration and stewardship."

"Northern Baptist Assembly" was chosen as the official name for the site when a special committee rejected all entries submitted in a contest for a new name.

The hotel on the grounds was renamed "Roger Williams Inn," and the garden lodge, a prominent meeting place, was named "Brayton Case Hall," in honor of the famous agricultural missionary with General Stilwell's army in China who recently drowned. The missionary hall was named "Moorehouse Hall," and the large tower overlooking the lake was named "Judson Tower," in honor of the Rev. Adoniram Judson, first Baptist missionary to Burma.

### CHARLES BISHOP IS BECKER PASTOR



Charles Bishop of Amory accepted the pastorate of the Becker Baptist Church, Monroe county, succeeding J. H. Reno, who resigned to enter the Southwestern Seminary.

A B. T. U. has been organized with an average attendance of 50 each Sunday. A study course will begin in the near future.

A revival meeting held in July was a real blessing to everyone. There were nineteen additions by baptism. Twelve others were received into the church by letter. Rev. David Satterwhite of Houston was the visiting minister.

The Sunday school is going forward with an enrollment of 107. H. A. Burch is the superintendent. Plans are being made for the construction of a new church.—J. C. Boggan, clerk.

Ted Clark, Mississippi College student, has been called to McAdams and Sallis. This field was left vacant when G. W. Smith accepted the work at Walnut Grove and Harpersville.

### Answers To Know Your Bible

(Feature On Page Thirteen)

1. (Chestnut trees): In Genesis 30:37, Jacob made rods from several trees, one being the chestnut tree. The other reference is found in Ezekiel 31:8.

2. ("I was delivered out of the mouth of the lion"): Paul said it in Second Timothy 4:17, meaning in this case, the cruel Nero who was referred to as "the lion." The other reference was the real casting of Daniel into the lions' den.

3. (Certain animal forbidden): Israelites were cautioned as to the use of the horse. (Deuteronomy 17:16, and 1st Kings 4:26.) King Solomon was the ruler who disregarded it.

4. (What was this Mary called?): Luke in chapter 8, verse 2, called her Mary Magdalene, "which was a sinner," Luke 7:37. She became a Christian, and followed Jesus to His crucifixion. She was present when the stone was rolled away from the door. She brought the news of His resurrection to the apostles, and the risen Lord first appeared to her.

During July fourteen Southern Baptist chaplains received citations or decorations in the armed forces. Forty-four were promoted from lieutenant to captain, and two received their majority.

## MISSISSIPPI BAPTIST STEWARDSHIP CONFERENCES September 18 - 22, 1944

Interest is mounting in the five stewardship conferences which constitute a major event in Mississippi Baptist life during 1944. Dr. Earle V. Pierce of Minneapolis, Minn., nationally known, popular Baptist minister, is the featured out-of-state speaker, bringing messages twice daily. Requests for tracts on stewardship of life, and all it means, for Christians. The Advisory Stewardship Committee selected the places for these meetings, choosing locations where state gatherings have not been held recently. Our people will hear with pleasure and profit the messages of our own fine Mississippi men on these programs, as well as those of the famous Dr. Pierce. All pastors and laymen are urged to attend at least one of these all-day conferences. The program follows:

	Lucedale Sept. 18	Hazlehurst Sept. 19	Belzoni Sept. 20	Aberdeen Sept. 21	Holly Springs Sept. 22
10:00 a. m. Song Service	M. E. Perry	A. S. Johnston	J. R. Eubanks	R. E. Pate	M. C. Whitten
The Ground of Stewardship	10:15	11:00 a. m.	15 minutes	each	
1. God in Creation	B. B. Hilbun	Sollie Smith	Van Hardin	John Measells	Ward Barr
2. God in Redemption	G. C. Hodge	Fred Bookter	J. W. T. Siler	R. D. Pearson	J. D. Walker
3. God in Providence	W. E. Winstead	H. D. Jordan	R. W. Porter	J. D. Ray	H. L. Martin
11:10-11:30 God's Storehouse	Bruce Hilbun	Frank Ingram	C. B. Hamlet, III	E. D. Estes	J. B. Ray
11:30-11:35 a. m. Song	STANDING				
11:35-12:45	Dr. Earle V. Pierce, Minneapolis				
2:30-2:45 p. m.	NOON				
2:45-3:45 Bible Study	L. E. Green	W. R. Hunter	Jas. L. Sullivan	A. B. Pierce	Geo. Gay
3:45-3:50 p. m.	PRAYER and PRAISE				
3:50-4:50 God Hath Led Us	E. D. Hurst J. Golman F. G. Wilborn O. A. Varnado	Leland Speed Reese Rogers Jas. Allgood W. L. Compere	John Newport W. S. Hardin G. O. Parker J. B. Smith	E. F. Graeser J. D. Thompson L. F. Haire W. L. Johnson	W. C. Howard Ira Seale W. L. Day John Davis
7:15-7:30 p. m.	Song and Praise				
7:30-8:00 p. m.	S. P. Powell	Ray M. Dykes	R. G. LeTourneau	J. D. Franks	D. O. Horne
8:15-8:25 p. m.	Song—Standing				
8:25-9:30 p. m.	Dr. Earle V. Pierce, Minneapolis				

Stewardship Advisory Committee: B. Frank Smith, W. E. Winstead, W. L. Green, Owen Williams, Webb Brame and Homer W. Roberson.

## Mississippi Baptist Convention Board DEPARTMENT OF STATE MISSIONS

Box 530

D. A. McCALL, Executive Secretary-Treasurer

Jackson, 105, Mississippi



# The History of Baptists

## WHENCE THE BAPTIST? THIS IS A CURRENT AND LIVE QUESTION

★ ★ ★ ★

There is no man or movement short of Christ that adequately explains the origin of Baptists. Baptists acknowledge no human founder, recognize no human religious authority and subscribe to no human creed. Baptists, historically, go back to the New Testament and Christ.

Many competent historians have expressed their opinions on the history of Baptists through the ages. These historians base their conclusions on two facts: first, genuine historical data; second, continuous conformity of Baptists to the teachings of the Bible. Statements of some of these historians are as follows:

JOHN T. CHRISTIAN (Baptist): "I have no question in my mind that there has been a historical succession of Baptists from the days of Christ to the present time." (History of Baptists, p. 5)

ALEXANDER CAMPBELL (Founder of the Disciples or Christian Church of Christ): "The Baptists can trace their origin to Apostolic times and can produce unequivocal testimony of their existence in every century down to the present time." (Debate with Walker)

JOHN C. RIDPATH (Methodist): "I should not readily admit that there was a Baptist Church as far back as A.D. 100, though without doubt there were as all Christians were then Baptists." (Jarrel's Church Perpetuity, p. 59)

YPEIG AND DERMOUT (Dutch Reform Church): In 1819 the king of the Netherlands appointed Ypeig and Dermout to write a history of the Dutch Reform Church and to investigate the claims of the Dutch

Baptists that they could trace their history back to Christ. These men wrote in their history: "We have now seen that the Baptists who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses, and who have long in history received the honor of that origin. On this account the Baptists may be considered the only Christian community that has stood since the days of the Apostles, and as a Christian society which has preserved pure the doctrines of the gospel through all ages." (History of the Dutch Reform Church, Vol. I, p. 148)

CARDINAL HOSIUS (Catholic) (Spoken at the Council of Trent in 1554): "If the truth of religion were to be judged by the readiness and cheerfulness which a man of any sect shows in suffering, then the opinions and persuasions of no sect can be truer or surer than those of the Anabaptists; since there have been none for these twelve-hundred years past, that have been more grievously punished." (Orchid's History of Baptists, p. 364)

★ ★ ★ ★

Therefore, in the light of historical data known and properly evaluated by competent historians, and in the light of the close and continuous conformity of Baptists to the obvious teachings of the Bible, the historical position of Baptists may be briefly stated as follows: There have existed from the apostolic age individuals and groups of Christians conforming to the Bible standard of Christian experience and life; and although these have in the period of the Dark Ages, 100 A.D. to 1000 A.D., no demonstrable, successive connection, there is created by the scant evidence available a strong presumption in favor of their continued existence. These have, from 1100 A.D. onward, a demonstrable successive connection issuing in the Anabaptist movement of the sixteenth century. Modern Baptists (except where indigenous) are descended from this movement and represent the completest contemporary perpetuation of Apostolic Christianity.

This statement was prepared by a committee elected by the Baptist pastors of the Mississippi Coast. The committee was composed of Rev. G. C. Hodge, Pastor First Baptist Church of Biloxi, Rev. Montie A. Davis, Pastor East Moss Point Baptist Church of Moss Point, Mr. Raymond A. Marston, Educational Director of First Baptist Church of Pascagoula, Dr. H. T. Brookshire, Pastor of First Baptist Church of Gulfport, and Dr. L. E. Green, Pastor of First Baptist Church of Pascagoula.

The purpose of this statement is (1), to clarify and

strengthen the thinking of Baptists on the question of their origin and historical record; (2), to give the non-Baptist Christian public a statement from Baptists on the question of their origin, which question is being discussed in many quarters; (3), to appeal to the thousands of Baptists who have moved to the Coast to transfer their church membership to a Baptist church within reach of the place where they now live, and thus be true to the historical precedent set and followed by Baptists through the centuries.

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Editor's Note: The above material was used as a full page display by the Coast churches a few weeks ago. All Mississippi Baptists may read it with profit.

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